WESTERN RECORDER.

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COMMUNICATION.

The following article was communicated to us, under date of Remsen, August 12. The affecting incident to which it relates has been barely mentioned in our columns:—

For the Western Recorder.

A SOLEMN PROVIDENCE.

By a solemn and mysterious providence, this village has been called to mourn the death of OLIVER C. BILL, son of Dr. Bill, of this place. On Monday the 2d inst. the day after he had completed his twenty-first year, he visited Trenton-Falls, in company with some of his relatives; and in passing just above the first fall, the path for the distance of a few feet was found so narrow, on account of the unusual height of the water, as to admit but one person to pass at a time. The water immediately contiguous to the bank was not deep, though quite rapid; and to assist and encourage the young lady, his cousin, with whom he was walking, he stepped into the stream. After proceeding a few steps, the force of the stream carried away his feet, and in falling, he slipped into the current of deeper water. He made several ineffectual attempts to recover the shore, and was carried down towards the fall, which was eight or ten rods below. At the head of the fall the current turns towards the west bank, from which he had fallen, and comes close to the shore, as it goes over the precipice. He here made a last vigourous effort to save himself; but in vain; the force of the stream, too great to be resisted, swept him down towards the awful abyss. When he saw that his situation was hopeless, he gave up all exertion, appeared perfectly calm, turned round, and cast a last farewell look on his almost distracted friends, and then, in an erect posture, was precipitated over the cataract into the foaming billows below, and was seen no more. So extremely rapid was the current, that the whole time, from his slipping into the water, was estimated at less than a minute. The height of the fall is about thirty-six feet, and the water below, in which he sunk, is nearly of the same depth. Every practicable measure was immediately resorted to, for recovering the body, but without success, till about 11 o'clock on Wednesday, when it was found under twenty feet water, a few rods below the fall, and returned to his bereaved friends for interment. It was very slightly bruised, and death appeared to have ensued from drowning.

Thus has it pleased the all-wise Ruler of the Universe, to call one in the bloom and vigour of youth, into the eternal world; and by such a sudden providence, he loudly admonishes the survivors to "prepare to meet their God;" "to be also ready; for in such an hour as we think not, the Son of Man cometh."

The deceased was a student of medicine, and a young man of much promise, who, from his enterprise, his energy and decision of character, his sound moral principles, and his devoted piety, seemed calculated to become an ornament to the profession he had selected, a blessing to his friends, and a distinguished member of society. Possessed of a sound mind, an open, generous heart, and a pleasing affability of manners, he was fitted to gain the affections of all who knew him. His memory will be long and tenderly cherished in the bosoms of those who enjoyed the happiness of familiar intercourse with him. To the bereaved family, the numerous friends, and the society of his native town, the loss is severe, and will be deeply felt. The tender ties which his affectionate deportment had drawn closely around the hearts of his friends, have been suddenly broken, and all his fair prospects of usefulness in life have been blasted forever. When the youth, just coming upon the stage of action, eminently qualified to become useful to his fellow men, and to the church of Christ, is taken away in the holy providence of God, we can only say, "Clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne."

For several months previous to this event, the Lord had been graciously pouring out his spirit on this place, and a considerable number had been hopefully brought to renounce the error of their ways, and accept of salvation through a crucified Saviour. The deceased was one of this number. His friends are not left, therefore, to mourn without hope. In their affliction, they have the consolation of believing that their loss is his unspeakable gain; that he had Christ for his friend and portion; that he was carried by angels to rest in Abraham's bosom; and that he could indeed adopt the language of a stanza which he had been often heard to repeat, and which was sung when his remains were committed to their kindred dust:—

"My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains in sweet surprise,
And in my Saviour's image rise."

MESSAGE.

Of the Principal Chief to the General Council of the Cherokee Nation.

To the Committee and Council,
in General Council convened:—

Friends and Fellow Citizens—The constituted authorities of Georgia having assumed the power to exercise sovereign jurisdiction over a large portion of our territory, and our political father, the chief magistrate of the United States, having declared that he possesses no power to oppose or interfere with Georgia in this matter, our relations with the United States are placed in a strange dilemma. The grave aspect of this picture calls for your calm and serious reflections. I have therefore deemed it my incumbent duty on this extraordinary occasion, to convene the General Council of the Cherokee Nation.

The prayers of our memorial before the Congress of the United States have not been answered. But it is gratifying to know that similar petitions from various sections of the United States have been presented in favour of our cause, by a large portion of the most respectable class of the community, and that our rights have been ably vindicated in Congress by some of the most distinguished statesmen. But notwithstanding the unanswerable arguments which have been advanced, under these appeals, there seems to have been a settled determination, by a small majority in Congress, to make further efforts to bring about a removal of all the Indians east of the Mississippi, beyond that great river, by making the question a general one, and acting upon the principles of policy and expediency. The respective claims and rights of each tribe, under existing treaties with the United States, were viewed only as a secondary consideration;—consequently an act has been passed, "to provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi." The House of Representatives, however, by a very large majority, adopted this amendment, which has been accepted by the Senate:—"Provided, that nothing in this act shall be construed as authorising or directing the violation of any existing treaty between the United States and any of the Indian tribes."

It is much to be regretted that we find in the reports of some of the acting agents of the general government, and other designing and interested individuals, that our true motives, disposition and condition have been grossly perverted and misrepresented. This may in part be attributed to a want of correct and full information upon the points of which they pretend to speak, and in some respects, to an inclination to deceive the public with the view of effecting certain political ends.

The fee simple title to our soil has been vainly asserted to be in the people of Georgia; and that state has arrogated to herself the power to exercise sovereign jurisdiction over us, and by legislative enactments, has declared all our laws, ordinances, orders, regulations and usages to be null and void, and peremptorily demands submission to her proscriptive and oppressive laws, under the most degrading circumstances. She has pointed to her jails, penitentiary and gallows, for practising obedience to our own laws; and independent of all our treaties with the United States, and the acts of Congress which have been passed for the protection of our individual and national rights, the chief magistrate of the Union has warned us against any hope of interference, on his part, with Georgia, in the exercise of this power. Yet, he says, that such power, as the law gives him for our protection, shall be executed for our benefit, and this will not fail to be exercised in keeping out intruders. Beyond this he cannot go. An officer commanding a detachment of the United States troops, who has been ordered into the nation, it is said, for the purpose of removing intruders, has communicated to the Cherokees at the gold mines the following notice:—

"That an arrangement has been entered into, by which there will be mutual assistance between the United States troops and the civil authorities of Georgia in all civil processes, the jurisdiction of Georgia having been extended over the chartered limits, and all the natives are hereby advised to return to their homes and submit to the proclamation of the state authority.

"E. FRAINER.

"*P. S.*—They cannot be supported any longer in any thing inconsistent with the laws of the state."

Thus you will see that the rights and liberties of the Cherokee people are most grievously assailed.

Our delegation were authorised, if it should become necessary, to consult and employ counsel to defend our cause before the supreme court of the United States, in which tribunal, as the conservator of the constitution, treaties and laws of the Union, we can yet hope for justice, and to which we should fearlessly and firmly appeal. I would, therefore, recommend the expediency of passing a law, authorising some person to assert the rights of the Cherokee nation in all courts of law and equity in the United States; also, to address the President of the United States frankly, openly and respectfully, on the subject of our unhappy situation, and request his paternal interference in all points, as far as the treaties and laws of the United States acknowledge and secure to us our rights; until the controverry at issue with Georgia be decided in the supreme court of the United States.

I would further submit for your consideration, the necessity of adopting some suitable and proper regulations for the observance of our citizens in working the gold mines of the nation, and other valuable minerals, such as the public interest and the peace and good order of society may seem to require.

Confiding in the superintending care of a kind Providence, we should not despair, even should we for a season be plunged into the cells of Georgia's prisons. Means for our deliverance may yet be found. Let us not forget the circumstance related in holy writ, of the safe passage of the children of Israel through the chrystal walls of the Red sea, and the fate of their wicked pursuers. Let our faith in the unsearchable mysteries of an omnipotent and all wise Being be unshaken; for in the appearance of impossibilities, there is still hope. JNO. ROSS.

New-Echota, C. N. July, 1830.

From the Arkansas Gazette.

THE INDIANS!

Where stood the Indian of other days? He stood on the shore of the Atlantic, and beheld, each morning, the sun rolling from the bosom of its green waves. In that sun he beheld his God, and bowed in homage to the shrine. He felt that no intermediate creature could usurp the favour of his divinity. He was monarch of the wilds, and his buoyant step proclaimed him, "every inch a king." That age has long gone by; the aboriginal character is almost lost in the views of the white man, or by a series of impositions. A succession of injuries has broken his proud spirit, and taught him to kiss the hand which inflicts upon him stripes; to cringe, and ask favours of the wretch, who violates his oath, by defrauding him out of his annuities, or refusing to pay him money promised by treaties; basely retaining it, for purpose of speculation; by becoming a partner in trade, with creatures selected for the purpose; or a secret partner, in all contracts for which the government has selected him as its agent.

If this were the limit of injustice to, and fraud upon, the Indians, and speculation upon the government, it would be tolerable; but when, added to this, the introduction of ardent spirits, in vast quantities, by the agents, the quantity sold by their knowledge, and with their connivance, insures to the Indians, a certain, if not a speedy destruction!

It would require much time, and attention to the subject, to place it in a situation where the wisdom of the President would be brought to act fairly upon it. For that purpose, the writer of this article will pursue the subject, by chapters, in which he holds himself pledged to exhibit a scene of corruption in the agents of the United States without a parallel; unless it is to be found in the conduct of Warren Hastings, while employed in the East-Indies. At the same time that he regrets the necessity of exposing these delinquents to merited odium, he will nevertheless feel himself warranted in so doing, by the facts and circumstances of the case. They were or are at this time public functionaries, and as such they are amenable to public censure. They have betrayed and abused public trust, and therefore deserve public denunciation. And however earnest the writer of this article way be, in his wishes to see all the Indians, now residing east of the Mississippi, removed to Arkansas, he must confess, that until the government does appoint honest and capable agents, for the different tribes already here, it would be a hapless journey for those to undertake who are in search of peace or happiness. Were it not for the injustice of the agents to the Indians, on the Arkansas, I should deem it the most appropriate abode of the Indian. He might indeed look to this as a land of happiness and contentment.—But until suitable agents are sent to them, they can only regard this as the land of promises; where fraud will supplant faith, and justice triumph over humanity! At this very moment many emigrants are destitute of provisions promised to them by government, under the treaty of 1828, while hundreds are ready to furnish the accustomed rations at six or seven cents each. When will justice be done? *Delenda est Carthago!*

TAH-LOHN-TUS-KY.

From the Vermont Chronicle.

SOUTH-AFRICA.

The London Missionary Register contains an interesting letter from M. Lemue, one of the French protestant missionaries to South-Africa, to Rev. Mr. Wilks, of Paris, giving an account of the people among whom they are to labour. We make the following extracts:—

"There are about 10,000 inhabitants in the French colony; 4000 of these are descendants of the primitive settlers, 6000 are Hottentot slaves.

"La Parle" is the most considerable of the French villages; it is situated at the foot of a mountain which bears its name. On the opposite side of the valley is another chain of mountains, of an immense elevation; forming part of the range which divides the Dutch Hottentot country. The valley which intersects these mountains is about fourteen leagues in length, and three in breadth; dispersed through it, are a number of little villages built by the French refugees.

"But the place which most deeply interested us, and where we discovered the most animated piety, was the valley of Charrou. All the inhabitants here descended from one family. They are distinguished from the other French colonists by some singular customs. Since their first settlement in this most luxuriant vale, they have always been governed by an aged man. Without the opinion and approbation of this elder, nothing of any importance is undertaken. This individual is chosen from the ancients of the church. He is held in such respect, that neither the acquisition of property, nor contract of marriage, nor convention of any nature, is confirmed without the advice of this chief. This patriarchal government has proved very favourable to industry and piety.—This section of the French colonists is the most prosperous in wealth, and has preserved in the greatest simplicity and purity, the faith of their ancestors. We observed, also, with much pleasure, the attention which they pay to the religious condition of their slaves. The elder of the people collects them every Sunday in the chapel of the village, to give them special instruction. The order, neatness, and even elegance of the houses here, were quite surprising.

"All the villages form one parish. The pastor is fixed at La Parle, which is considered the principal place. The missionary, also, has his residence there. The population is so scattered through the vallies, that the farmers, who live toward the extremities, are obliged to set out at day-break, on the Sunday morning, in order to arrive at the church by the commencement of the service. In the evening they return, regularly and quietly, to their families. I do not think that any kind of gambling is understood in this country. Every thing bespeaks the greatest prosperity.

"Oh, that I could add to this description of external and temporal prosperity, that each soul enjoyed the inward peace which proceeds from a sense of pardon of sin; and that each was preparing for the far more glorious, because the heavenly country! But it is not thus. Pray then for us, that God would accompany our visits, exhortations and efforts with his sanctifying grace."

After an account of their reception by the colonists, and an affectionate public meeting, M. Lemue continues:—

"Some days after this meeting were devoted to visits; and every where, we met with the same cordial attentions. We did not enter one house where we did not perceive a large folio bible, in which was inscribed the genealogy of each family. This genealogy was always the first subject of conversation; every one being anxious to trace up his relationship to a French origin. As the letters of the Paris committee had informed them of our intention to remain some time with them, to learn the Dutch language, they believed themselves conscientiously bound to assist us in every possible way, and accordingly we were obliged to go thro' a chapter of the bible, in almost every house in which we entered."

Of their reception in the valley of Charrou M. Lemue says—

"Our arrival here occasioned the inhabitants the most lively delight. After a fraternal reception, we were conducted as usual, to the chapel. In our road, we met a very old woman, attempting to go there also; but she was so infirm as to be obliged to repose continually, to recover a little strength, that she might proceed. When we came near her, she cried out, "Those are our French missionaries, whom I have so long desired to see! I am almost past going to church, but I must go and hear them preach." I believe every house on that day was without an occupant. After the service, we were attended and surrounded by crowds of persons, who desired to converse with us. I addressed myself particularly to the youth among them, entreating them to consecrate their best days to Christ. I endeavoured to portray the tender love of the Saviour for them; and to contrast the blessedness of loving him in return, with a life devoted to the frivolities of a deceiving world. When I was leaving, a woman followed me to say, "What must I do! I, who have passed my young days in forgetfulness of God?"

From the Fourth Report of the A. S. S. Union.

KNOWLEDGE WITHOUT RELIGION.

* * The conviction of your Board, that these should be still more prominently the purposes and aims of Sunday school instruction, is strengthened by the consideration, that much is proposed and actually done, *to diffuse knowledge without religion.* Projects without number are in a course of experiment for the general education of the people; but few of them regard or even recognise, in any form, the faithful saying, that Jesus Christ came into the world to save sinners; few of them connect with the intellectual capacities and attainments of a child, his moral state and responsibilities before God; and most of their systems to educate an immortal being, would not feel the shock, if the offer of pardon through the blood of Christ, should be withdrawn, and every hope of life and immortality beyond the grave be blotted out for ever. Not so with the system of Sunday schools. To induce every child to submit to the will of God, and his life to the law of God; to provide for him a guide in his dreary and dangerous pilgrimage; to furnish him with light in all his darkness, comfort in all his sorrows, succour in all his temptations, and victory in all his conflicts; and thus to lead him up at last to a kingdom prepared for him from the foundation of the world; these are the high purposes, and this the humble, fearful, but delightful duty of Sunday school teachers; and when the inventions of wit, and the speculations of philosophy shall cease, a question will occur, for the first time to many in their schools, which we trust has been duly considered and wisely settled by thousands in ours, *What shall a man give in exchange for his soul?*

Every year, every day, it is becoming evident to thinking men, that whatever is denoted by the term religious education, it needs to be much improved and extended, among all classes of our population.

Inquiry follows inquiry; and those in different sections of the country who have doubted or hesitated, and even taken part against us, are now asking, whether after all, the progress of the American Sunday school system does not enlarge and multiply, rather than contract the sources of juvenile knowledge; whether it does not shed light, rather than exclude it; whether it does not cultivate and strengthen the intellectual and moral powers of man, rather than cramp and enfeeble them; whether it is not the minister of intelligent and expansive piety, rather than of ignorance and bigotry; whether it is not delivering man from the most degrading bondage and introducing him to glorious liberty, rather than riveting chains and fetters upon his free spirit. Let these inquiries be pushed to the end, and we have no fears of the result. It will soon be seen and acknowledged, that no other scheme of general education, is so well adapted to our republican institutions, as this, which we are executing; that some such a plan of connecting the sanctions of religion with the diffusion of intelligence is necessary; that no plan is more feasible, none more unexceptionable than this; and certainly none is so widely adopted, and so well adjusted. It will be admitted, in language lately used by one of the most distinguished members of our national legislature, "that if our country would render her union more perpetual; if she would elevate to a lofty height the pillars of her fame, and place herself pre-eminently above all other nations, of the present and of all other times, she must draw her example from the divine Being, and take little children in her arms and bless them, by pouring into their infant minds the lessons of early and effectual instruction."

From the Vermont Chronicle.

THE GOOD TEACHER.

When you get your school filled, you have something else to do. When the hour arrives to open the school, be on the ground. Have your class collected. Don't wait to have them all come to you. Some will linger. Get hold of them in earnest, and affectionately lead them to the seat; and when the school is opened, begin. See that every child sits or stands erect. Have them all around you, so that your eye can be seen. First fix the attention of every child. Call them by name when you speak to them. Be in earnest, as if you had a message for them. Talk plain English, and they will understand you. "What does this mean?" said a child to his teacher. "Why," said he, "it was a *rite* that was *instituted* under the *Mosaic dispensation.*" The child stared at his teacher, but was none the wiser for the answer. Teach the children to speak distinctly. If they have repeated a few verses, and the class have gone through, you can put questions. "Who said these words? To whom were they spoken? What does this word mean? Where is that country? What does this sentence mean? If this is all true, what will become of you, if you die as you are?" &c. Then tell them a bible story. Or you may tell them about some wicked child, or some good child, or about a good or bad man. Ask them if they know any other story or comparison. But let them be so directed, as to keep the important subject contained in the lesson distinctly before the mind. And when you have spent a proper time with the lesson, you can ask what their books are about, which they drew from the library. "Have you read them through? How do you like them? Well, then, you may tell me what you remember. Tell it in your own way." A teacher asked David what his book was about; and I listened to hear him tell the story. "Why," said he, "it was about a minister. He was a very good minister; and he went into a town where the folks were very wicked; and he stayed there as long as he could, and then cleared out, and left them."

EDITORIAL IMPROVEMENT.

The editor of the Maine Christian Mirror exactly expresses our own views of the subject to which he alludes, in the following extract:—

"It is a question, upon which we have bestowed some thought, whether the exigencies of the times do not call for some modification of our course in conducting the Mirror, and a sterner tone of rebuke upon the errors and scandals of the age. We shrink from combatting those evangelical denominations, who hold the head, in consequence of unessential differences; and have suffered many things which we deem exceptionable, to pass unnoticed, hoping for the approach of that time when all who are agreed in the fundamental articles of religion would be seen uniting their forces against the common enemy. We have seen some indications of increased cordiality, and among members of different communions a disposition to co-operate in measures for staying the desolating progress of infidel and corrupt principles; and we would be the last to throw any obstacles in the way of a still more intimate and endearing fellowship. But there have been slanders, misrepresentations, and falsehoods, proceeding from other sources, which the journals of all evangelical denominations, and our own among the rest, have suffered to pass without animadversion, or with very infrequent and slight notices. This is, perhaps, to be accounted for, from an impression that replies and contradictions would bring the low slanderers and false accusers into notice, and consequently give them greater influence; or that it would be considered degrading to be seen on the arena with such combatants. That it would be a humiliating service, cannot be denied; but it is equally true, that these slanders, by being suffered to circulate through the community in their disgraceful vehicles, and repeated a hundred times without contradiction, come to be believed by multitudes, who, at first, were not disposed to admit them. We think the friends of truth need some correction on this subject. In a world like this, inhabited by such beings as the apostatised human race, *the influence of any man, of any periodical, in the cause of Satan, is not to be despised.* The infectious leaven, however base and insignificant the medium by which it is conveyed through the community, spreads rapidly, and does infinite mischief.

"When the enemy cometh in like a flood," we know it is "the Spirit of the Lord" alone that can raise an effectual "standard against him;" and under this conviction we hope to dwell more than we have done, upon his offices in the work of human salvation, and to do more to stir up ourselves and our readers to seek for his interposition, by which our churches may be refreshed, sinners converted, and the triumph of the wicked shortened."

TO DIE.

The following beautiful thought appears in an article furnished for the columns of the American Monthly Magazine:—

"It is not such a gloomy thing to die. The world has pleasant places, and I would hear in my last hour, the voices, and the birds, and the chance music I may have loved; but better music and voices of more ravishing sweetness, and far pleasanter places, are found in heaven. I would have my friends comfort me and smile pleasantly on me, and feel willing that I should be released from sorrow and perplexity and disease, and go up, now that my race was finished, joyfully to my reward. And if it be allotted me, as I pray it will, to die in the summer time, I would be borne out beneath the open sky, and have my pillow lifted, that I might see the glory of the setting sun, and pass away, like him, with undiminished light, to another world."

But beautiful as the thought is, it is not one that we can entertain on the near approach of death. If the hideousness of the monster does not then appal us, the realities of eternity will still appear too near and too momentous to admit of any thing like the lingering playfulness of the imagination.

But look again at the extract. There is not a single feature in it, that might not be entertained by the false-hearted, self-deceived professor, who, after receiving his portion to the full in this world, would covet heaven, only, in view of obtaining more refined enjoyments, which should be of a character entirely analagous to those which he is expecting to exchange for them. Such is often the purport of *fine writing* on religious subjects; and happy will it be for the delighted reader, if he mistake not the character of his own emotions during the perusal.

LOCAL ATTACHMENTS.

The 35th number of Silliman's Journal of Science, in an article under the head of "Architecture of the United States," has the following just remarks:—

"Place in a village a handsome public monument, or pillar, or church, and I do not hesitate to say, that all other things being equal, those villagers will be bound more to one another, and to their village, than those of another. Place by another a group of trees, with a fountain playing in their midst; have beneath them tasteful seats, and make it a place to which experienced and prattling infancy will go for company or amusement; a spot where the villagers will assemble in the evening for cheerful conversation; and I venture to say that these people will love their homes more, and think less of changing; will improve them more; that they will be wiser; that their taverns will be less frequented, and that every good feeling will prevail among them, than would have been the case without. Place in a town or city, a spot with spreading trees, and pleasant walks between, a spot which would serve as an agreeable promenade, and the feelings of that people will flow in a kinder and smoother channel; there will be more happiness than there would have been otherwise. It is a delightful amusement to saunter along the French *promenades* about sunset, and observe the happy groups of all ages that throng them; to watch the rapid sale of bouquets, at the platforms which line the sides; (flowers are only admitted there.) As an American looks at the cheerful scene, he must think with pain of his own cities, where every thing seems calculated for dull labour, or lynx-eyed gain. It is doubtless owing, in some degree, to the provisions of such places in foreign countries, that their natives resort less to taverns for amusement than with us; and that intoxication consequently is less frequently seen.

"The French have their Boulevards; the Spaniards their Prado; the Italian their Corso; all of these have their public gardens; and we, we have our tippling shops, the bane and disgrace of our land, and shall have them, I fear, till we provide more innocent places of resort. All attempts to check this current of feeling are vain; the stream must flow; and if we give it a channel, will refresh and beautify the land it would otherwise have desolated and destroyed."

SPORTING ON THE SABBATH.

Fifteen young men and boys were drowned at Summerland, Eng. on Sunday, May 23d, while visiting a West-Indiaman in a pleasure boat. One was to have been married the next week, and two of the boys were truants from a Sabbath school.

TEMPERANCE.

For the Western Recorder.

WEST UTICA.

At an adjourned meeting of the inhabitants of West Utica, on the 12th inst. for the purpose of forming a Society for promoting the cause of Temperance, after addresses by Rev. Messrs. Lansing, Whittelsey and Newell, the following constitution was unanimously adopted :—

CONSTITUTION.

Art. 1. This Society shall be called the West-Utica Society for the Promotion of Temperance, auxiliary to the Oneida County Temperance Society.

Art. 2. Any person, by subscribing this constitution, may become a member of the Society ; and any member may withdraw from the Society, by leaving with the Secretary notice of his determination.

Art. 3. The members of this Society, believing that the use of intoxicating liquor is, for persons in health, not only unnecessary but injurious ; and that the practice is the cause of forming intemperate habits, and that while it is continued the evils of intemperance can never be prevented, do therefore agree, that we will not drink ardent spirits ourselves, nor furnish them to others, excepting as a medicine.

Art. 4. The officers of the Society, shall be a President, Vice-President, Secretary, and an Executive Committee of five members, to be chosen at each annual meeting of the Society.

Art. 5. It shall be the duty of the Executive Committee to transact all necessary business of the Society between the annual meetings, and adopt all such measures as may tend to promote the object of the Society. They shall also make an annual report of their proceedings to the Society, and shall also transmit to the County Society the proceedings of this Auxiliary.

Art. 6. The annual meeting of the Society for the election of officers and the transaction of business, shall be on the second Thursday in August in each year, when an address may be expected.

Art. 7. This constitution shall not be altered, except at an annual meeting, and by a vote of two thirds of the members present. The 3d article *shall never be altered.*

From the Connecticut Observer.

THE RUM-SELLING DEACON!!!

Mr. EDITOR—In this day of reformation, it is certainly wonderful to find such a title to an article on the subject of temperance. But the title is not more marvellous than the fact is true. There is in a certain town in this state, a deacon, and *hitherto* considered a man of piety, who keeps the "drink of the drunkard," and deals it out in small measures to travellers. And, Sir, let it not be thought that this *good* man lives in a town where the light of the reformation has not shone. This is far from being the case. There is a large Temperance Society in the place, and a short time since more than thirty in his immediate neighbourhood joined it. And what is still more, a number of children formed themselves into a society, and went and carried their constitution to the *good* deacon, and requested his signature. But no ; he cannot yet give up the profit arising from the sale of this poison, and refuse to give it to his customers when they call. His neighbours say that he is the *greatest obstacle in the place* to the further progress of the glorious cause. The *good* man comforts himself a little, I believe, with the thought, that henceforth he will sell none but the best *old* spirits of different kinds ; seeming to forget that this is the very way temperate men are made drunkards. If he means to keep any, better by far keep the poorest, and then he will only accelerate the ruin of the present generation of drunkards. But now he keeps a *drunkard factory*. This he has done for many years ; and the greater number of them were spent in darknesss. But now the deacon has light enough, and is without excuse. Mr. Editor, this may never reach *his* eye ; but others may see it and profit. Permit me through your paper, to propose a question or two for the consideration of all such rum-selling professors :—

1. Are you not afraid that unless you remove the obstacle in the way of temperance reformation, God will remove you ?

2. Can you sincerely pray the Lord's prayer, and continue to sell the drink of the drunkard ? Can you pray, Hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; lead us not into temptation, but deliver us and our fellow men from evil ; while you vend the intoxicating draught ? Your's, VIATOR.

NEW YORK CITY TEMPERANCE SOCIETY.

The first annual report of this Society has recently been published. The New-York Daily Advertiser gives the following summary of its contents :—

"The Society have published and circulated, within the short period since its formation in 1829, addressed to physicians, dealers in ardent spirits, and to the public, 60,000 tracts, &c. on the subject to which they are devoted. The receipts of the year amounted to about $850, and the expenditures to $885 ; and facts lead us to believe that a vast deal of good has been effected at this surprisingly small expense. The use of ardent spirits at public tables, in our hotels and boarding houses, it is stated, has been reduced to almost nothing ; and "in steamboats the change has been astonishingly great." At several public festivals no ardent spirit has been used. Among no class has the progress of reformation been "more marked or more benign in its effects than among seamen." The experience of a ship's crew on a Canton voyage has proved the benefits of sailing without drinking spirits ; and it is intended, next year, to publish a list of the vessels in which the practice is dispensed with. Ship-building is carried on to a considerable extent without it. A temperance society on Governor's island includes nearly all the United States soldiers at that post.

"In 1827, above two milllions of gallons of distilled spirits were imported into New-York ; in 1828 nearly three millions ; and in 1829 only 1,695,868 gallons. After a statement of the exports in the same years, the report says—"From this it appears, that the last year the diminution in the qantity of foreign liquors passing through the New-York market for domestic consumption, has been 1,471,718 gallons, being a falling off of more than 53 per cent. Of domestic spirit, it has been about two millions of gallons."

A QUERE.

Extract from an Address delivered at Port-Gibson, by H. N. Spencer.

"Suppose you should see written over the doors of our retailing shops, *A slow but sure and pleasant poison sold here ;* and supposing you found that your neighbours, and your sons, and your servants, were actually buying this poison, and that it was producing precisely the same effects, which you now see in society, how long do you think the indignation of an incensed community would tolerate such a traffic ?"

From the Vermont Chronicle.

We commend the following, from the Pittsburgh Christian Herald, to the special notice of those who are endeavouring to get up sectarian prejudices, to subserve political designs. Mr. Grundy was the leading man in his neighbourhood, in petitioning for the repeal of the law requiring postmasters, &c. to labour on the Sabbath, and is a distinguished friend of the present administration :—

"*Temperance in Tennessee.*—Maj. Gen. Gaines, who has his head-quarters at Nashville, has taken a decided stand in favour of the formation of Temperance Societies.—Mr. Grundy, the United States Senator from Tennessee, in addressing the young ladies of a seminary, which contained upwards of one hundred pupils, remarked, that if he could only persuade the young ladies of our country, or any portion of them, to withdraw their *arms* from every young man on whose breath is the least savour of *strong drink*, he could accomplish more than in any other way."

The temperate Drinker and the Druukard.—In a town blessed with a Temperance Society, a church member for some time held out, and would not give his pledge for total abstinence. He used to say he had a weak stomach, wanted a little, and a little made him feel better. One morning, in a store, a poor drunken fellow came up to him and said, "Uncle B——, have you joined the cold water society yet?" "No," was the prompt answer. "*Well then,*" says the drunkard, "*you and I will shake hands.*" The church member soon gave his pledge, and said, conscience often smote him for not doing it before.—*Conn. Obs.*

Alfred, Me.—It has been published as a fact lately in some of the papers, that there is no spirit sold in any of the five stores in the town of Alfred. The keeper of the hotel has to obtain his supply of liquors from Portsmouth or Portland. The population of the town is about 1500.—*Mir. & Obs.*

Beecher's Sermons.—At least *six* editions of Beecher's sermons on intemperance have already been published in Europe, viz. three large editions at Glasgow, one at Dundee, one in Yorkshire, and one in Ireland.

INTELLIGENCE.

WESTERN ASIA.

A letter from Rev. Mr. Dwight, is before us, bearing date Pera, (a part of Constantinople), April 26th, at which place he had recently arrived in good health. His journey had been performed on horseback, in company with others, over one of the roughest of countries, with much fatigue. The road was a mere foot path, over hills and dales and ditches and rocks, and through rivers, &c. impassable except with Turkish horses trained to the employment, and more adventurous even than the animal of the celebrated Putnam, of revolutionary memory. They occasionally travel in the darkness of the night, and in storms of rain. The country through which they passed, had many attractions. The inhabitants dwell together in large villages, many miles distant from each other, for fear of robbers ; and the fields are without houses or enclosures. Among the places they passed through was *Magnesia*, celebrated as the field of a battle once fought between the Romans and Antiochus, king of Syria, in which the latter lost 50,000 men, and the former but 500. The ruins of the ancient fortifications were still to be seen. On the second day of their journey, they passed through the ancient Thyatira, where "was one of the seven churches of Asia, and where Lydia, the seller of purple, once resided." A Turkish mosque now stands upon the ruins of the old church. On their arrival at Constantinople, they were kindly entertained by the American consul ; and among other things, had a very near view of the Grand Segnior, as he rode on horseback in company with his thousands of troops.

The Journal of Commerce has the following extract of a letter, from Constantinople, dated a month later :—

"Eli Smith left Stamboul with a Rev. Mr. Dwight, both habited in Turkish costumes and mustachios, about six days ago, for Armenia and Persia."

BOMBAY.

Though this station seems never to have been blessed like the one at Ceylon, with any thing like a general revival, it has witnessed some of the gentler dews of the Spirit ; and the light of truth is evidently beginning to beam through it, in some little measure, upon the surrounding darkness. Witness the following extract from the journal of Mr. Stone, one of the missionaries, as published in the Missionary Herald:—

"*Dec.* 16.—Had a long conversation with my brahmin, respecting the comparative claims of christianity and hindooism to a divine origin. He is very bitter against christianity, or rather, he endeavours to maintain that christianity and hindooism are the same in substance, the only difference being in the different incarnations of God ; that the incarnation of their god is the same to them that ours is to us ; that every nation of people must have an incarnation of their own flesh ; and that Christ was the incarnation of God in an Englishman's body, &c. as Krishnoo was in a Hindoo's. On telling him that Christ did not appear in an Englishman's body, but in the body of a Jew, he seemed stumbled, he did not see how he could save the English. This led me to explain the nature of christianity, and that it was designed for all persons of every age and nation. He says that both religions are true, christianity adapted for white men, and hindooism for coloured men. This is a favourite sentiment among the more enlightened brahmins, in order to avoid a discussion as to the comparative claims which the two systems have to a divine origin. They are aware, that, if they admit that but one religion can be true, the arguments will preponderate in favour of christianity ; and that consequently hindooism will be seen to be false, and must be renounced. A spirit of trembling has already seized the champions of hindooism. They fear the fulfilment of their ancient prophecies, that the time will come when all the distinctions of cast will be done away and merged in one. May these apprehensions be speedily realised.

"I asked the brahmin how two religions, which are directly opposite in their spirit, their requirements, and their doctrines, could be the revelation of the same God, or be true. He replied that the christian religion is true to the English, but not to Hindoos ; and on the other hand, hindooism is true to Hindoos, but not to English. He said it would be wrong for the English to forsake their religion, and embrace the hindoo religion, and it is wrong for Hindoos to forsake their religion and embrace christianity. I then asked him if he admitted that the true God gave the christian religion ? He said yes. I asked him then if it was all true ? He said yes. I then told him that the christian religion, or the bible, says that the hindoo religion and all other religions are false ; and asked how this religion could be true, and other religions, which it pronounces false, could be true also. He seemed to be in a dilemma, and with highly excited feeling, said he did not like to hear us say that unless Hindoos repent of their idolatry, and believe in the Lord Jesus Christ, they will go to hell ; he did not wish to have Christians propagate their religion among the Hindoos. I replied, What shall we do? You say that the true God, the God of Hindoos as well as of Christians, is the author of the christian religion ; and this religion requires us to go into all nations and preach the gospel to every creature, Hindoos, as well as Mussulmans and others, assuring them that those who believe in Christ shall be saved, but those who believe not shall be condemned ; and that all idolators, and all who forget God, shall be cast into hell. Now, sir, shall we obey or disobey God ? Which will be right ? He replied hastily, obey God, and preach your gospel to the Hindoos, but they will not believe. I replied that many had believed, and that others would. Then, said he, they will all be outcasts."

The following extract will be read with no less interest than the preceding :—

"*Oct.* 26.—As Mr. S. and myself were returning from a visit to one of our female schools this morning, and passing through a native street, we heard a voice from behind, saying, "Sir, give me a book." We turned and saw a young female about ten years old, coming out of a native hut, anointed and adorned for her marriage, and attended by ten or twelve virgins of her own age. She desired a book. I asked her if she could read. She said yes. I then asked her where she learned to read. She replied that she learned in the christian school, taught by Luee-Buey ; which is one of those under the superintendence of Miss Farrar. I gave her the tract called "The Three Worlds," which she read with considerable fluency. Very soon a multitude of women and men were also collected around us. I asked several adults if they could read. All answered in the negative. I then requested them to hear the little girl read. They listened with astonishment, and seemed as if they could hardly trust their own ears and eyes. It was probably the first time they had ever heard a female read. I requested the little girl to repeat the commandments ; which she did very correctly. I then asked her several questions in the catechism, which she also promptly and correctly answered. I first put the same questions to the aged and respectable Hindoos, who were standing around. This I did to let them know how much more a little girl knew about God and Christ than themselves. They were such questions as these :—"Who made you ? What else did God make ? Of what did God make all things ? How long has God lived ? Where is God ? Who is God ? Who is Jesus Christ ? Why did he come into this world ? Have you sinned ? Can Christ save you ? Will he ? What is true repentance, faith ?" &c. No one could answer these except the little girl and two boys belonging to our schools. I addressed them on the importance of learning to read, and the good which would result from female education. They all said it was good. I promised to send their daughters to our schools. This is a day of wonders to this heathen people."

Female education was once regarded useless and impracticable by this people. Now, Mr. Stone says, about seventy of the girls belonging to the female school, attend regularly at the chapel on Sabbath mornings, and after the usual exercises are over, are examined in their reading of the scriptures, their catechisms, &c.

"It is very interesting to our feelings to see with what facility these pagan girls learn to read the word of God and commit to memory the principles of our holy religion, and what becoming deportment and eager attention they manifest in the house of God.—When they first attended, there was an irreverence and wildness about them, which was to be expected from untutored pagans ; but now their conduct will not suffer in comparison with the best regulated Sabbath Schools in America. Many of the natives turn in to hear them read the word of God, and go away wondering and saying, What do these new things mean ? It is now a time of wonder among the natives. To hear females read is to Hindoos a new thing under the sun."

Mr. S. speaks also of an increasing congregation on the Sabbath, and a growing attention among the hearers. These circumstances, taken together, are truly encouraging. We hope that the reinforcement now on their way for this station, will find the fields truly white for the harvest.

From the Boston Recorder.

FIRST CHURCH OF CHRIST IN CAMBRIDGE.

On Thursday evening last, at 6 o'clock, the members of the church, with their pastors, repaired to the spot which had been given them by one of their number for the erection of a house of public worship. It is situated on the old road from Cambridge to Boston, adjoining the easterly side of the mansion-house of the late Judge Trowbridge. A prayer was offered by the junior pastor, and a hymn sung, beginning with these words :—

Holy be this, as was the place
To him of Padan-aram known,
Where Abram's God reveal'd his face,
And caught the pilgrim to the throne.

The senior pastor then rose, and briefly stated the causes which had brought them to that place. "We are not here, (he said), because we wish to rend the seamless garment of Christ ; because we would create divisions in his church. No ; but we are on this spot this morning, because we were not permitted to worship God according to the dictates of our own consciences, in our former place of worship ; because we were not permitted to worship God, and maintain those institutions and usages which were planted on this soil by our pious and venerated forefathers, and which we believe to be prescribed by the gospel of Christ. If this be schism, we wash our hands of its guilt ; if this be heresy, then we acknowledge, that *after the manner which they call heresy, so do we worship the God of our fathers.* We have not separated ; we were pressed off." Other similar remarks he made, evidently with deep feeling ; and then addressed the throne of grace in a fervent and impressive prayer ;-after which the following hymn was sung :—

Tune—TABOR.
Praise God, forever !
Boundless is his favour, &c.

The services were concluded by the usual ascription of praise to the Father, Son, and Holy Ghost.

The whole transaction was most interesting and impressive. Beneath the shady trees with which the spot was covered, stood the venerable pastor and his little flock, exiles from the house of worship, invoking the blessing of the pilgrim's God on their design of building for themselves a place of rest. The morning rays fell through the foliage, and shed over the whole scene a religious light, while the voice of prayer and praise rose up with a clear and full swell ; and the surrounding stillness, and the thought that we were within the vicinity of the university for which so many fervent supplications had been made, produced an impression upon the mind which cannot be effaced. It was a spectacle which might have animated the spirits of Shepard, and Harvard, and Hollis, as they looked down from the abodes of the blessed.

We could not but wish that every oppressed and exiled church could have heard the song that went up from Old Cambridge, during the scene we have attempted to describe. It seemed to say, "Take courage ; God is turning back our captivity as the streams of the south."

Immediately after the religious exercises, the ground was broken, and every one seemed anxious to take part in the work. Who would not glory to take part in such a work ?

The Sacrament.—The following appears in the Novoscotian, under date of Halifax, July 14 :—

"Sunday last, having been the day appointed by the Presbyterians of the kirk and secession churches of Picton, for administering the holy ordinance of the Lord's supper, very numerous congregations assembled in the meeting-house of Messrs. McKinley and McKensie, and after the usual services and exhortations had been gone through, the sacred rite was administered to large bodies of communicants.—But the most singular, and to a stranger the most interesting scene, was the meeting, upon a hill in the rear of the town, of nearly two thousand persons, men, women and children, of highland birth or lineage, attached to the kirk, who were addressed in the Gaelic language at great length, by Rev. Mr McLellan. After the sermon and exhortations were concluded, a long table was spread in the open air, and the ordinance was dispensed in turn, by the Rev. Messrs. McLellan, Fraser, McEachnan, and McRea, to some hundreds of communicants, who flocked round it, to testify by this outward act, their belief in the truths, and their hopes in the promises of the scriptures. The pulpit was a temporary wooden erection, something like a large sentry-box, open in front and at the sides, and around it the people were seated upon the earth, in their best attire, and as far as we could judge by their conduct and demeanor, seemed deeply attentive to the harangues of the orators, which the number and character of the congregation they addressed, the exciting nature of the scene, as well as the spirit and structure of the Gaelic language, rendered particularly striking and energetic."

Sandwich Islands.—The Vincennes proceeded to the island of Otaheite, and thence to the Sandwich islands. The English missionaries are said to have been comparatively unsuccessful among the Otaheitans ; but the Americans to have produced a great and most beneficial revolution in the morals and habits of the people of the Sandwich islands. Here Captain Finch found American property to the amount of seven millions of dollars in deposit and afloat. He received and entertained the King on board his ship, and carried him to such places within his own dominions as he wished to visit. The gentlemen savages (Messieurs les Sauvages) were attired according to the latest London fashions, and the ladies wore bishop's sleeves and other modish articles of dress.

The Vincennes then went to Canton, and in returning home touched at the Cape of Good Hope and St. Helena. Capt. Finch saw the tenement in which Napoleon expired, (plantation house.) It is inferior to our common farmhouses, and the room where the mighty conqueror breathed his last is now a cow-stable, the entrance to which is obstructed by a dung heap. *Nat. Gaz.*

Southern India.—Rev. W. Fyvie, on his way to Surat, spent three days at Alleppie, on the Malabar coast, one of which was the Sabbath. A native congregation of 160 persons attended the missionary's meeting, and behaved themselves with becoming seriousness. He writes, "We saw seven persons converts from hindooism baptised, and one family publicly renounce the church of Rome, and unite themselves to a protestant church. I do not know that I was ever more gratified, than on this occasion. God is greatly prospering the labours of his servants in Southern India, both of our own and the church society, and the greatest harmony subsists between the members of both societies."—*Ch. Mirror.*

Mr. James Mann, of Jamaica.—This indefatigable and highly esteemed missionary, we learn by the Baptist Miscellany of June, finished his labours on earth and entered into the joy of his Lord, on the 17th February last. The letter from Mr. Burchell, his coadjutor, which communicetes the intelligence, remarks, "that very few missionaries have laboured so much in so short a period, and so successfully as Br. Mann. When the last enemy assailed him, it found him at his post." Mr. Mann was pastor of the flourishing baptist church at Falmouth. The loss of this valuable servant of Jesus will be deeply felt by the little group of missionaries who are struggling with persecution, while labouring inbehalf of the poor blacks.—*Bap. Reg.*

A Civilization Society for Spreading Knowledge, professing to be neither political nar religious, has been lately established at Paris. General Lafayette, and other gentlemen of high standing in France, co-operate with this Society. Their President is Count Alexander de la Borde, the deputy for the department of the Seine, and who has lately published a "Classical Historical Refutation of the Claims of France upon Algiers." Political economy and the practical sciences, and education to the labouring classes, with toleration and general justice to all, are the specific aims of the Society. Much may be hoped for, from the enlightened Frenchmen who have thus associated.—*Rel. Telegraph.*

Family Likeness.—There is something which may be called a *family likeness*, in the different denominations of professed Christians. The Methodists, Episcopalians, Presbyterians, Calvinistic Congregationalists, and the Baptists, as the outlines of their respective creeds have a general resemblance, may be reckoned in one general class. There is also a remarkable affinity, or agreement, between the Socinians, who call themselves Unitarians, and the Universalists. The socinian clergy are better educated, and their people better refined ; so that socinianism is more popular and genteel. But while this scheme prevails among the higher orders in society, universalism may take those below, and both be considered of the same general class.

Questions.—Rev. J. R. Barbour, of Byfield, Mass., requests in the Journal of Humanity, the ministers and clerks of churches of *all denominations*, to send him written answers to the following questions, as he wishes to embody the whole in a report, that it may be seen at one view how much of Zion's trouble originates from the use of ardent spirits. Such a table we have no doubt, would be highly useful, and might possibly lead some *rum-drinking Christians* to hesitate, and perhaps to break off altogether, instead of continuing to throw the influence of their example in the scale of the opposers of the temperance measures :—

1. What is the whole number of excommunications from your church within the last fifty years, or any part of that time ?
2. How many of these, in which intemperance was the charge, or one of the charges ?
3. How many confessions have been made to the church in the same time ?
4. How many of these were for intemperance ?
5. How many cases of exclusion on other charges, in which the individual *soon* became intemperate ?

American Sunday School Union.—Four hundred and sixty dollars eighty-two cents, have been remitted by the Norwich Sabbath School Union, to aid in establishing schools in the valley of the Mississippi.

Theological Seminary of South-Carolina and Georgia.—Arrangements are made to provide buildings for the professors and students without expense to the Synod ; a library has been commenced and several donations in books have been made to it. Three scholarships are endowed ; and several young men are expected to commence a course of theological study under the present Professor. This institution appears to be rising, and to be gaining a strong hold on the affections of the religious public in South Carolina and Georgia. May it bless the church and the community.—*South. Rel. Tel.*

Accident to the Sharon Meeting House.—As Mr. Underwood was about to rise on Sabbath afternoon last, to deliver his sermon, a stream of lightning took the spire, passed down, split the ball, rent the cupola very much, followed down one of the pillars through the bell deck, took a cross timber to a post forty-eight feet, which conducted the fluid to the ground, stripping on its way lathing, plastering, boards and clapboards, in a frightful manner. The fire took in a number of places, but was with considerable exertion quenched. The scene in the house, amid the cries of men, women, and children, cracking of glass, flying of fire, of timber, lathing and plastering, was shocking indeed. No lives were lost. There was no lightning rod or conductor.—*Hallowell (Me.) Gaz.*

Another Missionary gone!—The Liberia Herald, of June 6th, received at this office, announces the death of Rev. Mr. Graner, German missionary. He died at Monrovia, the capital of the African colony, on the 12th of May, at 9 o'clock in the evening, after a sickness of seven weeks and five days. He enjoyed the consolation of religion during his long illness, and fell asleep so quietly that those who surrounded his bed could not tell when his spirit departed.—*N. Y. Observer.*

King William IV. the new British sovereign, two days after his accession to the throne, issued a proclamation for the suppression of vice and immorality, for the due observance of the Sabbath, and public worship, and for the prevention of intemperance, blasphemy, profaneness, &c. and commanding all civil officers to see the laws strictly and faithfully executed.

A meeting of the people of colour, was held in Philadelphia, on the 10th inst. in the first coloured Wesley Methodist Church. Resolutions were passed expressing the full confidence of those present in Messrs. Lewis & Dutton, agents from Canada, and who are there engaged in settling a colony. The documents of these agents were read, by which it appeared that the sum of two thousand dollars is to be paid on the 10th of November next, to procure a title to the purchase made by them in Canada. It was resolved that a subscription book should be opened, to aid in raising this amount ; and a committee of ten persons was appointed to solicit subscriptions.

REVIVALS.

Oneida Co.—The presbyterian churches in Floyd, Holland Patent, Trenton Village, and Remsen, all of which are still more or less favoured, as we learn, with the special influences of the spirit, hold a union meeting once in three weeks, much like those which have been denominated conferences of churches. The last meeting, held on last Thursday week, we are told, was one of great solemnity and very precious interest. What if the friends of revivals in other places were to visit these scenes of influence? Would it do any hurt? Is the presence of the Lord less desirable, than in days that are past? Or are Christians now too busy with the world to attend to this subject.—Possibly there may be an amount of guilt attached to the present apathy of many who were once active, of which they are little aware.

Williamsburgh, Ohio.—We have only room to state, that since the meeting at Williamsburgh, on the 15th of July, an unusual degree of attention has been exhibited in many of the neighbouring churches. Fifty have since been added to the church in White-Oak, and 17 to the church at New-Versailles. We are informed by persons from that part of the country, that the Lord appears about to manifest himself to the churches, in the visitations of his mercy.—*Cin. Ch. Journal.*

Marion, S. C.—The awakening which commenced some time since in this region, still continues in a good degree under the ministry of one of the domestic missionaries employed by the Charleston Association. Brother Thomas had baptised 218 within the six months preceding the month of May. He had immersed 11 in one family, including the father, mother, and all the children at one time. He had extended the right hand of fellowship to 75 persons recently baptised, all of whom were received into membership at the same time.

Revivals in Vermont.—The Vermont Telegraph mentions revivals in the baptist churches at Hubbardston, Fairfield, and Berkshire. About 75 baptisms in all.

WESTERN RECORDER.

UTICA: AUGUST 24, 1830.

A Schedule.—The New-York Evangelist, referring to the time when all must give an account of their stewardship, proposes, by way of illustration of the importance of the subject, that the several presbyterian churches in that city make out a schedule of real estate, incomes, expenditures, charities, &c. &c. which will show before the day of decisive trial, whether the wealthy members are making that use of their property, which "in a few days" they will wish they had, as they stand before the bar of God.

This is a happy thought. Making a statement "far within bounds," the writer supposes that "in the eighteen churches, there is property to the amount of $20,000,000, owned by two hundred rich" persons ; and the "clear yearly income, *including the rise of real estate*, is at least six per cent on that amount, or one million two hundred thousand dollars." What a sum! What an immense amount of good might be done with it! He proposes that the schedule be so framed as to show at once "the number of churches ; the number of rich men in them ; the amount of their wealth, i. e. their actual property over and above their debts ; their clear yearly income, including interest on government stocks, dividends on bank and insurance stocks, rents, rise in the value of real estates, interest on money loaned, whether on personal security, or bond and mortgage, profits of trade, &c. ; reasonable yearly expenses for the support of their families, education and settlement of children, relief of poor relations, taxes, support of the gospel, &c. ; amount given yearly for public benevolent objects not strictly religious, such as public halls, colleges, schools, hospitals, &c. ; amount given for public charities properly religious, for bibles, tracts, Sunday schools, missions, education of ministers, &c. ; probable amount of private charities, given according to the old rule, "Let not thy left hand," &c. estimated according to the known character of the individuals ; amount lost yearly by the indulgence of a penurious disposition, under the rule, "There is that withholdeth more than is meet, and it tendeth to poverty ;" nett amount yearly carried to the "sinking fund," which inevitably goes to *sink* their hearts from the enjoyment of God, and in the end to *sink* their souls, or the souls of their heirs, in the lake with other idolaters."

He would have the schedule filled with accuracy, either by the persons concerned, or by individuals who are acquainted with the subject, after the following pattern :—

Presb. Churches.	No. of rich men.	Amount of wealth in possession.	Clear an. income.	Reasonable yearly expences.	Public benevol'ce, not religious.	Religious charity.	Private charity by estimation.	Lost by penuriousness.	Sinking fund.

The schedule, once filled, would show the account of every man's stewardship, in such a manner, we suspect, as has seldom been done.

The class of rich men is becoming somewhat numerous, in the churches. Here, in Oneida county for instance, how many are there that

are worth fifteen thousand dollars and upward? Now, there is an opinion universally prevalent among their brethren, that these men do not give to benevolent objects in any just proportion to their means. This opinion is either just or unjust. For ourselves, we do most seriously fear that it is too well founded. If, however, there is any want of charity in this opinion, a schedule would show it; and the disclosure would lead to the most important results; for we do most solemnly believe that the opinion here alluded to, whether charitable or uncharitable, does more than every thing else combined, towards lessening the total amount of benevolent contributions.

We would not confine the remark to this county, nor to the two or three hundred wealthy brethren that might be found in it. Nor yet does the principle cease to operate, as the sum descends from the amount above specified, to incomes that are less ample.

There is also, it should be remembered, a great difference between the separate amounts contributed by individuals, where there is about *the same ability* to give. This has been recently seen in our own village. The disproportion has been as great in some instances, as that of two dollars to one hundred.

These things evidently ought not so to be.—The idolatry of covetousness is as great a reproach to the cause of Christ, perhaps, as that of worshipping saints, or praying to pictures of the virgin Mary, would be. This sin defiles the conscience, hardens the heart, blinds the mind, blunts the sensibilities; and whatever others may think of it, we believe the time is fast approaching, when the churches will be compelled to make it the subject of serious inquiry, if not of discipline.

Christians are solemnly bound to look at the cause of Christ; and to give from time to time, in some proportion to existing exigencies. This is a principle, the justice of which none can refuse to acknowledge; and by the aid of a proper schedule, it would be easy to discover how it ought to be reduced to practice.

A Note of Warning.—Among the writers in Great-Britain, who entertain strong fears as to the result of the present efforts of the Papists, towards regaining their former ascendancy in Christendom, is to be found no less a personage than the celebrated Robert Hall, as appears by a recent article of his in one of the English reviews. He says, that on the one hand, the Papists "are on the tiptoe of expectation," and that they were never more active, or in reality more bigoted to the old principles of their "*infallible*" church, than at the present time; and that, on the other hand, the protestant denominations were never so tolerant in their views and feelings, and so perfectly insensible to the enormities of the Papists, as they now are. He asserts, that from various causes connected with the general progress of benevolence, Christians have got to such a pass, as really not to believe one half that the Papists have actually disclosed respecting their own principles and views; but that they are still pleasing themselves with the vain idea, that the peculiar aspect of things among the Papists is the result of a partial reformation, and not of the mere craft of the Jesuits. Christians seem to forget, that while the Papists, on the principle that the end justifies the means, may for a season do any thing, and say any thing, and assume almost any shape that the exigencies of the times can demand, they are still, of necessity, the same as they formerly were, in all essential points of doctrine and practice, and must remain so, as long as they exist. In a "perfect" church—a church which has ever been, and ever must be, regarded as "infallible;" whose very decisions in general council have been the dictates of the Holy Ghost: how can such a church prosecute in *earnest* the work of reformation, without destroying her very identity? This she knows full well; and doubtless she perfectly understands herself in reference to the seemingly mild attitude she is assuming. *All* of her emissaries, of course, are not in the secret; but the knowing ones are; and the rest, it will eventually be seen, have been entirely under her control.

These views of the subject are not peculiar to the transatlantic brethren; nor are we to suppose for a moment, that they alone have just cause of apprehension. When we recollect that catholic emigrants are literally flooding our own country, and finding their way into every nook and corner of the land, and that they are establishing missionaries, and schools, and colleges, and papers, and periodicals, we may see plainly that their cause is gaining strength. Look at the teeming population in the western states. Even the paupers of the old world are beginning to be poured upon us. The Pope's emissaries are indefatigable; and an annual bonus of $100,000 from the catholic countries of Europe is not lavished upon them without some sensible result. One thing seems inevitably certain; that unless Christians arise quickly, and occupy with gospel means the whole length and breadth of their inheritance, the Papists will soon claim it as their own. Is it possible that Christians are ready and willing to be outdone in self-denying effort and liberality, by the Man of Sin?

Funds for the support of Foreign Missions.—The Missionary Herald contains an appeal on this subject by the prudential committee of the American board, of which the following is an extract:—

"All who attentively examine the list of donations must have observed, that there has been a very considerable deficiency of receipts during the last ten months, compared with the same months preceding the middle of July last year. It is supposed, that on closing the annual accounts, the last day of the present month, the deficiency, as compared with the preceding year, will not be less than $20,000; and it may be more. This deficiency takes place at a time when the engagements of the board are necessarily multiplying; when the calls for missionary labourers are becoming more and more importunate; and when the country and the world are expecting that the operations of the Board will be greatly extended."

The committee mention two principal causes of this painful deficiency. The first is, the pressure of the times, among men of business, by which many are deprived of the power, and others of the disposition, of contributing with their former liberality. The second is the great interest which has been excited in other channels of benevolence. People who do much for some one great object of pressing necessity, are often found to do less, in proportion, for other objects, during the same period. The cause of foreign missions, however, is one, which of all others, requires steady, constant and increasing appropriations; a circumstance which perhaps is not sufficiently appreciated by the community. The churches ought to look to this subject without further delay.

Sabbath Mails.—The editor of the Southern Religious Telegraph, alluding to an excellent article in the North-American Review, "in which the sophisms of Col. Johnson, of Kentucky, are exposed and refuted with much good feeling," says the article has awakened the *advocates* of Sabbath mails, the Universalists, &c. The reasoning of the Universalists suggested to him the following remarks:—

"1. If Universalists *will* believe and preach, the bible to the contrary notwithstanding, that all men will have a Sabbath in heaven, they ought to be willing that all should have a Sabbath on earth, to prepare for the rest that awaits them. They ought to be the last religious sect to desecrate and blot out the holy Sabbath.

"2. The Sabbath is regarded by the great adversary of God and man as a most important institution. Hence all his forces appear to be directed against it. Against this sacred bulwark of religion all his batteries are opened; as if he vainly hoped, that with the downfall of this, the temples of the living God would be overthrown, and the work of redemption cease on earth. Christians may learn from the enemy, that the Sabbath is an invaluable, a most important institution."

Missionary Reinforcement.—Rev. Mr. Dibble, one of the members of the reinforcement to the Sandwich islands, spent the last Sabbath in this village, on his way to Boston, whence the missionaries—we know not exactly what number—are to embark in a short time for that interesting field of labour. Mr. Dibble was a graduate of Hamilton college, and a student in the Auburn theological seminary.

Hamilton College.—The commencement at this institution, it will be recollected, takes place to-morrow. Gov. Cass, we understand, spent the Ssbbath in Geneva, and may be expected to be in Clinton, in season for the address before the association of the Alumni.

Dedication and Installation at Hamilton.—We alluded to the following communication last week, and nothing but the extreme pressure of matter, could have induced us to defer it till the present time:—

"The new meeting house of the 2d congregational church and society in Hamilton was dedicated to God, the Father, Son, and Holy Ghost, on Wednesday the 4th inst. Invocation and reading of the scriptures by Rev. John Foote; prayer by Rev. N. Kendrick, D. D. professor of theology in the baptist seminary; sermon by Rev. P. Field; concluding prayer by Rev. I. N. Sprague: and benediction by Rev. Mr. Hyde. It is worthy of remark, that this church was organised two years ago last February, with only eight members. It has now seventy-six members, six of whom were added on the 4th inst. by profession. The dedication drew together a large and attentive audience in the morning; and on the same day, in the afternoon, Rev. Pindar Field was installed pastor of the church and minister of the society, by the Oneida Association. Introductory prayer by Rev. John D. Pierce; sermon by Rev. William R. Weeks, D. D. from Prov. xxxix, 3-"While I was musing, the fire burned." Installing prayer, by Rev. Charles E. Avery; charge to the pastor by Rev. Jonathan Hovey: right hand of fellowship by Rev. S. P. Storrs; charge to the people by Rev. A. S. Norton, D. D.; concluding prayer by Rev. N. Latham; and benediction by the pastor. The day was fair, the exercises impressive, and the singing, conducted by Mr. Dunton, was uncommonly harmonious and interesting. The house on this occasion, was much crowded. The singers exhibited uncommon taste; and the whole day was one of peculiar interest."

Dr. Chalmers.—This excellent man has been appointed by the new king, William IV. of England, to be one of his majesty's chaplains in ordinary in Scotland, in the room of Dr. Thomas Somerville, deceased. So says the London Gazette, of June 22. If the Doctor ever preaches in the ears of the King, he will no doubt be *faithful*.

The Choctaws.—It seems by the New-York Observer, that a revolution has taken place among the Choctaws, by which Mushalutuba, the pagan chief, is superseded by Col. Le Fleor, who, it appears, is a Methodist. The violent proceedings relative to the christian party will now be stayed. The tribe are severely suffering, however, from a scarcity of provisions. The friends of missions should notice this fact.

Dr. Payson's Memoirs.—Every professor of religion, who is willing to live *wholly for God*, ought, if possible, to read this work. It has passed to a second edition in this country, and is now republishing in London.

A good Beginning.—When the police of any city or village set such an example as the following, they deserve the thanks of the community:—

New-York.—Ninety-eight disorderly persons were taken up in the vicinity of the Five Points between twelve and two o'clock, on SUNDAY morning, by the watchmen, headed by Alderman Strong and Mr. Sparks, of whom fifty-three were committed to bridewell, for examination.

A Combination proposed.—There are those who would tell us—probably many of them are demagogues—that all "combinations" are dangerous, in a republican government. But what will they think of the following?—

A new Project.—It is proposed, through the editorial columns of the New-York Sentinel, to form a "combination of editors, without respect to creeds, political or religious, in favour of fairness, temperate argument and courteous language, and against party abuse, personalities, misrepresentation of opponents' opinions, and every thing calculated to wound the feelings, or arouse the passions of a cotemporary."

Paul Clifford.—This very *fashionable* novel is denounced in the New-York Genius of Temperance, as a decided infidel production; and commended in the atheistical "Free Enquirer," as a work of great merit. The author makes his appeal, it would seem, chiefly through the strong *appetite* of the novel reader.

The Maine Christian Mirror and the New-Hampshire Observer, after having been united three months, have again assumed their individual characters, and are published as they had been previous to the union. The local matter furnished by the two states, it seems, was found to be too abundant for a single journal.

Benefit of Apprentices.—The city council of Charleston have appropriated $500, for the purchase of a philosophical apparatus, for the Apprentices' Library Society of that city.

This is certainly a worthy example.

We have received very recently, two or three communications for the poet's corner, full of good sense, good feeling, and good principles; but unhappily the writers do not seem fully to understand the difference between poetry and prose.

For the Western Recorder.

Mr. HASTINGS—In the Recorder of week before last, it is stated that the Baptists have now at least *six* or *seven* periodicals. The papers published under the patronage of the baptist denomination are as follows:—Columbian Star, Christian Watchman, American Baptist Magazine, New-York Baptist Register, Baptist Repository, Christian Secretary, Religious Herald, Baptist Chronicle, Vermont Telegraph, Zion's Advocate, Western Pioneer, Western Baptist, (commenced last month), Baptist Preacher, and Tract Magazine; in all *fourteen*. If there is any error in this list, it is an error of *omission*. The statement is not made boastingly, but simply for the purpose of correcting a mistake. A. B.

The list thus furnished is somewhat larger than we could have anticipated. Our correspondent, however, has mis-quoted us, no doubt unintentionally. We spoke not of "*periodicals*," but of "journals," and of a specific number of these, by way of eminence. Still we are happy to be furnished with the whole list. Several that are named we have never seen, and of course have no means of forming an estimate of their peculiar merits.

POLITICAL.

FOREIGN.

Algiers.—The town of Algiers presents to us the greatest association, formed for the sake of plunder, that ever existed upon earth. Since A.D. 1516, when the corsair Horach Barbarossa, who was introduced into Algiers by the Moorish King, Selim Eumete, murdered his benefactor, and seized his throne, the sovereignty has ever belonged to a band of robbers, picked up by that corsair, who were organised by his brother and successor, Harradam, and recruited in the Levant, so as to maintain constantly a complement of about 12,000 men. But in order to belong to this confederacy, certain conditions must be fulfilled; such as being a Turk from the Levant, or a Christian renegado, and if possible, to have been prosecuted by the tribunals for some crime. The chief, whom this banditti elect from among themselves, and whom they style their Dey, never raises himself to the throne except over the corpse of his predecessor, or over his poniarded or assassinated competitors. When he becomes once invested with power, he passes his life amidst the most painful labours, the most infernal terrors, and the most gross and filthy enjoyments. The pillage of the Algerines presses as heavily on the seas as on the land. The members of this sovereign militia are strangers to every description of industry, and are associated for the sole purpose of plundering the feeble, and sharing the booty.—All those regions which are situated between the kingdoms of Morocco and Tunis are exposed to their pillage & insupportable oppressions; that is to say, a country at least equal in extent to all Italy, with a climate still more beautiful than that peninsula; a country formerly the seat of literature, of arts and sciences, which it was both under the Romans and the Caliphs, is now a prey to the capriciousness and the insatiable rapacity of a small number of scoundrels, whom it abhors and detests. Those who reside in the towns are fallen into abject poverty and slavery; those who cultivate the land, and who fled amongst the mountains and deserts at the approach of the Turks, have sunk into the lowest degree of savage life. The Jews, finally, who are scorned and despised by all other classes of the population, and are placed in a scale below the slaves themselves, cannot, or must not, drink at the public fountains till after the lowest slaves have drank, and are more overwhelmed with insults and injustice than they were during the middle ages by intolerant Europe. Here is, therefore, a vast country to be restored to civilisation.—*Gaz. des Pays Bays.*

Extract of a letter to the editor of the New-York Daily Advertiser, dated Marseilles, June 30, 1830:—

"The public attention here is entirely engrossed by the expedition to Algiers. The contest there has been severe, and the French loss has been great; report says betweea 3 and 4,000 men. But the army has secured its foothold on the soil. This I believe to be one-half the battle; and without the commission of any great blunder, Algiers must fall, though the resistance will be desperate and sanguinary.

"I saw the Dey not long since, and had a very interesting conversation with him. He was perfectly informed of the amount and species of force the French were bringing against him, and resolved to oppose them at all points. He is a lion-hearted old gentleman, and you may rely upon it he will moke good his assertions. But it will be all in vain. The science of the French must crush to pieces all the rude and undisciplined force he can bring into the field; and though Algiers itself may, and probably will, stand a siege, it will be of short duration, in my opinion."

The editor of the London Times closes a biographical sketch of his late majesty, with the following paragraph:—

"We should fail in our duty, if we did not suggest, that from the precarious health of his majesty King William, to whom, nevertheless, we wish most heartily a long life and prosperous reign, it becomes a matter of instantaneous prudence to take measures for meeting by a regency bill, the possible—although we hope not probable or speedy—emergencies of the kingdom. His majesty has been subject to spasmodic attacks, extremely sudden, and at the time very doubtful in their consequences. If, therefore, any one of these should prove fatal, what sort of condition would the empire be reduced to, without the enactment of some previous law, for committing to proper hands the guardianship of an infant Queen, and the administration of a widowed realm? This object is of such prime and manifest importance, that we conceive there is no public business, whatever, to which it can be directly postponed."

An American gentleman, now in France, writes to his friend in Baltimore, under date of June 29, as follows—"When at the south, I had many conversations with the people, who generally, on finding that I was an American, did not hesitate to speak with great freedom. I was told that the nation was determined to have a change, which they hoped to effect without a revolution; but that if this could not be done, the people were prepared to effect it by that means. Where I was supposed to be an Englishman, the people were very shy, and altogether indisposed to make themselves familiar. They have an utter abhorrence of that nation, but are nevertheless manifestly in great fear of them."

Latest from Mexico.—A slip from the office of the Louisiana Advertiser, dated August 2, mentions the arrival of the sch'r United States the day previous from Vera Cruz. The following intelligence, which is important if true, as it indicates the near approach of another revolution, was communicated by Capt. Creaghead, a passenger:—

"The Mexican republic still continues in a very unsettled state, and scenes of outrage and violence are of daily occurrence. Guerero, with a strong body of forces, which were augmenting, was about making a descent upon the city of Mexico, and the last advices left him encamped *within three leagues of that capital.*

"On the 4th of July, as the Dutch and English consuls were returning from the house of the American consul, on entering the gate of the city, they were struck from their horses with the muskets of the soldiers, although they had permission from the commanding officer on guard to enter, and the latter was severely wounded. The captain, officers and crew of an American brig were imprisoned 24 hours, for having chastised a drunken impudent negro, on board their vessel. It was not till several threatening letters were sent to the commander by the American consul, to which he refused to reply, that they were liberated."

DOMESTIC.

The Salem Murder.—In the case of Francis Knapp, indicted as a principal in the second degree, for the murder of Mr. White, the jury, after being out about twenty-six hours, without agreeing on a verdict, and it being stated by their foreman, that there was not the least prospect of their ever coming to an agreement, were discharged by the court. It is understood that ten were in favour of convicting, and two in favour of acquitting the prisoner. The difficulty in this case arises from the circumstance that Richard Crowninshield, who in fact perpetrated the murder, some time since committed suicide; and it is a maxim of law, that no accessary can be tried until after the conviction of a principal. Francis Knapp was indicted as principal in the second degree; and it was pretty conclusively proved that he accompanied Richard Crowninshield to Brown street, the street in which Mr. White's house was situated, where he remained until the murder was committed, and that they left the place together.—It was also proved, that the prisoner informed Rev. W. Colman where the club was secreted which was used in perpetrating the murder, (which was found there), and that the daggers also used on the occasion were destroyed. The court charged the jury, that if the prisoner was in the street, near Mr. White's house, at the time of the murder, performing his part in aiding and abetting, he would be implicated and liable, under the indictment, as much as if he had been present. The jurors who dissented from a verdict of guilty, it seems, were not satisfied about the presence of the prisoner, and the purpose of his presence, in Brown street.

On Saturday se'nnight, (the day after the jury was discharged), a new jury was impannelled, and a second trial commenced, which had not terminated as late as Thursday last.

Joseph J. Knapp (who by his own confession hired Richard Crowninshield to commit the murder) and George Crowninshield are indicted as accessaries; but if Francis Knapp is acquitted, they cannot be tried, and all will thus escape punishment.

We mentioned last week that *Joseph*, instead of *Francis*, was on trial as principal in the murder. Joseph, as above stated, is indicted as an accessary.

Colonial Trade.—A report is in circulation in Maine, said to be founded on a letter received at St. John's, from Judge Chipman, agent for the merchants of Nova-Scotia in England, that the British West-India ports are to be opened to the United States in September, under certain limitations and restrictions. Little credit appears to be attached to it.

Buffalo Woollen Manufactory.—This establishment, the property of an incorporated company, has just gone into operation. The works are situated at Clintonville, about one mile from this village, at the termination of the hydraulic canal, by the waters of which the machinery is moved. The company, we understand, will confine its attention exclusively to the manufactory of blankets, every description of which it is their intention to produce. A few of what are called Mackina blankets have been finished, and they certainly exceed, by far, both in quality and appearance, any of the imported article that we have ever seen.—*Buffalo Jour.*

Small Pox.—A disease prevails to some extent in Spafford, Scott, Preble and Truxton, which is thought by many to be the small pox; and we understand that this is the opinion of Dr. Porter, of Marcellus, Dr. Miller, of Truxton, and Drs. Owen, Bradford and Wakeley, of Homer. It appears to be contagious, and assumes a very malignant aspect. Several persons have already died of it. The citizens of Spafford held a meeting a few days since, to adopt measures to prevent the progress of this disease; and a meeting for the same object was to be held in Scott yesterday. We have heard of no cases, as yet, in this town; but many are wisely resorting to the surest precaution—vaccination. This should in no instance, we think, be neglected.—*Cortland Obs.*

Lotteries.—Our attention has been drawn to this subject by a notice in the Williamstown Advocate, of a hitherto very successful imposition that has been practised for some time past, upon the community, by certain good lottery folks in Vermont. The gross imposition now detected, is this. Our readers, no doubt, have in years past, noticed advertisements of tickets for sale in lotteries, purporting to be granted by authority of the state of Vermont. These tickets have been advertised in the Maine, New-York, Virginia and other southern papers, and large quantities of them have unquestionably been sold in all these states as well as in ours. Now it so happens, that the legislature of Vermont has not gaanted a lottery of any kind for something like twenty years. When the tickets are sold, the self-appointed managers have been accustomed to meet upon the boundary of Vermont, draw their lottery, and procure a certificate of the by-standers, of the regularity of the proceedings. We suppose the managers have done as they pleased about paying the prizes, if they suffered any to be drawn by any one but their own dear selves. The penalty for getting up a lottery in Vermont is said to be $100,000. A board of managers met the other day, to draw one of these same lotteries, in the town of Pownal. Some good citizen, having his own good and that of the public very much at heart, instituted a *quitam* action against them, and being unable to find bail, they were safely lodged in Bennington jail.—*Massachusetts Yeoman.*

The Census.—The returns of the population, under the new census, begin to come in slowly. In the New-England towns the increase seems to vary from 4 to 27 per cent during the last ten years. The returns from thirteen of the towns, in the state of New-York, present an increase, in the same interval, of about 100 per cent. The census of thirty places in Pennsylvania, shows an increase, since 1820, of 40 per cent. From several of the towns of Virginia, the returns show an increase of 43 per cent. It is supposed that the population of the state of New-York will be found to exceed two millions, which, taking the ratio of the representation at 50,000, will entitle the state to forty representatives in Congress. Supposing the increase of the ratio to be 20 per cent, some of the states will lose strength in the national councils. The aggregate population of the United States will probably exceed 13,000,000.

Justice.—The last Skaneateles Telegraph mentions the case of a person who was prosecuted for detaining another on the road unnecessarily, by driving slow and turning occasionally, so as to prevent the other from passing. The justice very properly rendered judgment against the defendant, on the ground that a man who drives faster than one before him has an undoubted right to pass if there is room, and whoever prevents, by turning either on one side or the other, is liable to pay damages for detention.

For the Western Recorder.

COLONISATION SOCIETY.

The Subscriber, as agent for the American Colonisation Society, received the following sums, from July 23, to Aug. 23, inclusive:—

From the Cong. Society, Paris Hill,	$21 00
" 1st do. do. Mexico,	7 10
" Rev. Mr. Thacher's congregat'n, Onondaga Hollow,	8 00
" Presbyterian church, Morrisville,	5 00
" Baptist church, Montrose,	2 00
" Oneida, by Rev. Mr. Freeman,	3 34
" Presb. Soc'y in Annsville & Lee,	2 56
" New-Hartford,	24 77
" Baptist & Presb. Societies, Seneca Falls,	14 00
" A friend in Pultney,	2 00
The orphan's mite,	1 00
From Presb. Society, Potsdam,	14 00
" do. do. Parishville,	1 06
" do. do. "York Mills,"	1 90
" Union Society, Sauquoit,	75
" Baptist Society, New-Lisbon,	7 25
" do. do. Ellicotville,	5 00
" DeKalb Temperance Society,	5 00
" Whitesborough Branch Society,	11 68
" Bapt. Soc'y of Lansing & Groton,	2 25
" Waddington, by Rev. Mr. Williams,	5 00
" Baptist Society, Smithville,	2 00
" 1st Presb. Society, Champion,	1 82
" New-Hartford West Hill Sunday School,	1 19
" Presb. Society, Trenton,	2 16
" Congregation of Stowe's Square,	1 62
" Baptist Society, Victory,	5 00
" Presb. Society, Verona,	5 00
" 1st Cong. Society, Pompey,	10 00
" Presb. Society, Elmira,	13 50
" Prattsburgh,	13 00
Total,	$199 95

SAMUEL STOCKING.

DEATHS.

In Middletown, Conn. on the 6th inst. very suddenly, *Bezaleel Fisk*, Esq. late of Trenton, in this county, aged 87.

In Washington city, on the 14th inst. Gen. *Philip Stuart*, a distinguished officer of the revolutionary army.

In Albany, on the 14th inst. *George Merchant*, Esq. aged 73.

In Baltimore, on the 10th inst. *Samuel Keep*, of Washington city, a native of Boston, aged 26. His death was caused by drinking corrosive sublimate, which was given him at the bar of the city hotel, by mistake, for cider. He had been married but a few days, and with his wife and her two sisters, was on his way to visit his parents in Boston. He had risen at 3 o'clock in the morning, to make the necessary arrangements for continuing his journey; and the poison was given him by the porter, before those who usually attended the bar were up.

NOTICE.

The Ladies of this village, who are friendly to the cause of missions, are informed that a Box of Clothing is to be prepared (as usual at this season) for the mission family at Mackinaw. Letters have been received from the Missionaries, assuring us that the valuable boxes sent out last autumn were very gratefully received, and that they greatly promoted their comfort and usefulness during the severe winter. It is highly important that the articles be sent to the place of deposit without delay, as it is expected that a supply will be furnished without the necessity of soliciting from house to house; and especially as the boxes sent last season very narrowly escaped being lost on the lake, because they were not earlier prepared. Mrs. Philip Thurber, on LaFayette street, has kindly opened her house for the reception of the articles, where the Ladies will meet to sew on Friday, P. M. of each week, until the box be ready to be forwarded. It may be well for those who think of contributing to remember the promise—"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again."

Utica, August 9, 1830.

NOTICE.

The Synod of Utica will be opened with a Sermon, in the presbyterian church in Rome, the second Thursday of September next, at 7 o'clock, P. M. N. COE, *Stated Clerk.*

August 17, 1830.

☞ Notice is hereby given, that a meeting of the Executive Committee of the Oswego County Bible Society, will be holden at the house of Peter Pratt, Esq. Mexico, on the last Tuesday of the present month, at 2 o'clock, P. M.

R. T. SMITH, *Rec. Sec'ry.*

Pulaski, August 6, 1830.

☞ The Presbytery of Watertown, according to adjournment, will meet at Sacket's Harbour, on the 30th inst. at 7, P. M.

GEO. S. BOARDMAN, *S. Clerk.*

Watertown, August 5, 1830.

SELECT SCHOOL.

S. JONES respectfully informs his Friends and Patrons, that he will commence his next term on Monday the 30th inst. at his school-room in the rear of the session-house, in Charlotte street.

Utica, August 23, 1830. 34

STATE OF NEW-YORK.—SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County, August 6th, 1830.

☞ The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

YOUNG LADIES' BOARDING SCHOOL,

At Whitesborough, Oneida County, N. Y.

MRS. NICHOLAS' second term will commence on the 1st of September. Pupils are required to furnish their own beds, bedding, towels and spoon, and can either provide their own books and stationary, or be furnished with them by Mrs. Nicholas, at the retail prices. The Young Ladies are under the immediate care and instruction of Mrs. Nicholas, and subjected only to such discipline as will conduce to their mental, moral and religious improvement.

TERMS.—Board and English instruction, including Geography, Arithmetic, Grammar, History, Rhetoric, Logic, Evidences of Christianity, Elements of Criticism, critical reading of Milton's Works, &c. including all extra charges, (washing excepted), per quarter, payable in advance, - - - - $35 00

Music, including the piano, - - - 10 00

French, 5 00 | Spanish, 5 00 | Italian, 5 00

Mrs. Nicholas is a native of the city of New-York, where she has been engaged in the instruction of youth, and gives references to the following gentlemen of her acquaintance in that city, viz:—

Rt. Rev. Bishop Hobart, Rev. Mr. Schroeder, Rev. Mr. Berrian, Hon. William A. Duer, President of Columbia College, Professors Moore & M'Vickar, of Columbia College, Chancellor Kent, David B. Ogden and John Duer, Esquires: To Samuel Miles Hopkins, Esq. and Rev. Mr. Welch, of Albany; and to Theodore Sill, F. C. White, and S. Newton Dexter, Esq. Hon. Henry R. Storrs, Rev. Elon Galusha, Rev. John Frost, & Doctors W. A. Clarke and S. S. Peck, of Whitesborough.

Whitesborough, August 12, 1830. 33w3

GROS DE NAPS.

SPLENDID changeable Gros de Naps, of all shades and colours, are this day received by

August 9, 1830. SHEARMAN & THOMSON.

MOREENS.

SCARLET, Crimson, Blue and Green embossed and watered MOREENS, with Fringes to match, are for sale cheap, at SHEARMAN & THOMSON's.

Utica, August 9, 1830. 32w3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*

S. W. WILLIAMS, M. D. *Medical Jurisprudence.*

S. P. WHITE, M. D. *Theoretical and Operative Surgery.*

C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*

W. PARKER, M. D. *Anatomy and Physiology.*

C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Matriculation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees, S. M. McKAY, *Sec'ry.*

Pittsfield, Mass. July 26, 1830. 32w6

MEMOIR OF DR. PAYSON.

HASTINGS & TRACY have just received a new supply of the Memoir of Rev. Edward Payson, D. D. late pastor of the second church in Portland.

Also, Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration, in the Christian Spectator, for 1829; by Bennet Tyler, pastor of the presbyterian church in Portland, Maine.

A Vindication of the Strictures on the Review of Dr. Spring's Dissertation, &c.; by the same. Christian Fellowship or the Church Member's Guide; by J. A. James. Also, Speech of Hon. Henry R. Storrs, on the bill for the removal of the Indians west of the Mississippi. *July* 28, 1830.

SELLING OFF AT COST,

AT No. 36, GENESEE STREET,

THE Subscriber, having made a different arrangement in his business, offers his whole Stock, consisting of *European, India* and *American* DRY GOODS, and *Family* GROCERIES, *at cost.* Those wishing to purchase will do well to call.

AUGUSTUS PEASE.

Utica, August 3, 1830. 31

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

PARKER & HASTINGS,

April 27, 1830. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.

Just received, by PARKER & HASTINGS,

No. 90, Genesee street.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,

By PARKER & HASTINGS,

April 27, 1830. No. 90, Genesee street.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by

April 6, 1830. [14] PARKER & HASTINGS.

POETRY AND MUSIC.

From the Connecticut Observer.

"Whether we live, therefore, or die, we are the Lords." ROMANS xiv, 8.

THEN tremble not, my soul,
When o'er thy feeble head,
Dark clouds, from pole to pole,
The sky of life o'erspread!
Trust in the Lord; his eye will pierce the gloom,
And guide thee safe to thine eternal home!

Then tremble not, my soul,
When waves of sorrow rise;
He will their rage control,
Commanding from the skies.
God is thy pilot: O, in him confide;
Securely thro' the storm thy bark shall ride!

Then tremble not, my soul,
When, on the dying bed,
Thou leav'st this "mortal coil,"
To slumber with the dead:
Lean on his arm; 'twill bear thee gently o'er
Jordan's rough tide, to Canaan's peaceful shore

Then tremble not, my soul,
To think upon that day,
When like a "parched scroll,"
The heavens shall shrink away.
Sweet consolation let this thought afford,
"In life or death, thy hope is in the Lord!"

"NOT UNTO US."

The following strictures, on the subject of singers performing to their own glory, instead of the glory of God, are extracted from the columns of the Anti-Universalist:—

"How abhorrent must it be to the eyes of that dread Being, whose name is Jealous, to see his creatures, in his very house, seeking their own glory! And how much of this self-idolatry exists at the present day in religious exercises, especially in singing. What ostentation! what rivalry! what ambition! what striving for distinction! And how can it be expected to be otherwise, while *the world* are employed to perform this part of the services of the sanctuary? 'Tis clear as noon day, that a great absurdity has obtained in this respect. A reform on this point, especially, is loudly called for by the cause of pure devotion; and this hint is thrown out, in hopes of leading the way to its ultimate accomplishment. We feel that we should be servants of GOD, without regard to consequences; and when we see truth suffer, how can we but speak? To the judgment are we bound; we are acting for eternity; we must be faithful. We say then, O, for the days of primitive christianity. O, for religious exercises, in which the mouth will only be a vent for the overflowing of a devotional heart. O, for those exercises which are not mere matter of course performances, done as labour is performed. O, for that spirit of adoration which glows in the bosoms of the spirits of glory. Ah! how sadly is it overlooked in these days! Servants of GOD, remember we are accountable to *Him*, for the manner in which his worship and service is performed among us; accountable to *Him*, and not to our fellow worms of the dust. Let us, therefore study the things which he will approve."

Improvement in the Italian Style.—The Italian style of melody has formerly been florid in the extreme; a circumstance which has rendered English imitators, almost without exception, little else than awkward executants, bent on achievements quite beyond their own limited powers of voice. By the following extract from a London paper, it will be inferred that matters are now verging to the opposite extreme:—

"Our readers will be disappointed, if they expect to find in Lalande, what is in this country and in France looked upon as a *brilliant* singer. Her style is perhaps more simple and unadorned than that of any other eminent foreign singer of the day. It is, in fact, the *modern* and existing Italian style, as distinguished from that which has prevailed in Italy up to within a very few years, and which is by many erroneously believed to prevail there still. It is the style of *expression*, a style which derives all its character and effect from the sentiment from which it springs, and to which it appeals. It is the aim and attainment of Lalande, to elicit from the music which she sings all the expression of which it is legitimately susceptible, without connecting it with, at best extraneous, and in nine cases out of ten, irrelevant and mischievous ornament. In a word, she entirely abandons in her singing, what the Italians call the *fioritura;* and if we add, that she studiously avoids this expedient of success, we would merely indicate thereby, that her style is absolutely free from it, not that there is any affectation of such freedom."

If this fashion obtains, as it certainly must, some of the famous bravura-mongers of our own country will be thrown out of employment.

MISCELLANEOUS.

METHODISTS.

The following statement is from a correspondent of the New-York Observer, who styles himself *An Associate Methodist*:—

"There are eight distinct bodies of Methodists, who have renounced episcopacy, viz: Congregational Methodists, Reformed Methodists, Independent Methodists, Methodist Society, Primitive Methodists, Evangelical Methodists, the Associated Methodist Ch'h, and the African Methodist Society. There is also an African Methodist Episcopal Church.

"In the city of New-York there are eleven Methodist congregations, independent of the Methodist Episcopal Church.

"The Associated Methodist Church was organised in November, 1828. It is divided into ten conferences, consisting of rising 300 ministers, and as near as I can ascertain, about 30,000 communicants.

"The fundamental difference between this and the Methodist Episcopal Church is, in renouncing episcopacy, abolishing the office of presiding elder, and admitting the right of the church to elect lay members to a seat in conference, equal in number with their ministers. They are to have a general convention of lay delegates and ministers, to meet in Baltimore next November."

THE SWEARER'S PRAYER ANSWERED.

I was called on a short time since, says a writer in the Christian Advocate of last week, to attend the funeral of a man who died at the very time he wished. He was a man of good common sense, and was blessed with more than a common share of intellectual powers. He had studied much, and having a tenacious memory, had committed a large portion of the "old book" (as he called the bible) to memory. He said he had studied it much in former days, but had come to the couclusion that it was "a pack of lies." He became, as might be expected, a dissipated man, and at the time of his death was employed as a raftsman on the Delaware river. On the morning of his death he had passed through a rough place on the river, which, on account of the motion of the water and the difficulty of passing, he called the "carding-machine." He called at a house in the neighbourhood, where speaking of the difficulty of passing the above place, he swore in the most awful manner that if he should ever go through that place again, he "hoped God would strike him dead, and send him to hell!" The lady of the house observed, this was confirmed with an oath so awful, that she dared not repeat it. In the course of two hours after, however, he was again employed to run a raft through the same place; and being in a state of intoxication, he was thrown from the raft by the oar, and sent quick into eternity. The first part of his prayer was answered, awfully answered! Whether the second was also fulfilled, let every man be his own judge, or leave it in the hands of a just God.

ANECDOTE OF CHIEF JUSTICE HOLT.

We extract the following, as it exhibits one of the best and rarest qualities of a judge, unyielding moral courage:—

"In the reign of Queen Anne, in 1704, several freemen of the borough of Aylesbury, who proved their qualifications, were refused the liberty of voting at the election of a member of parliament. The law in such cases imposes a fine of 100*l.* for every such offence. On this principle they applied to Lord Chief Justice Holt, who ordered the officer to be arrested. The house of commons, alarmed at this step, made an order of the house to make it penal for either judge, counsel, or attorney, to assist at the trial. However, the Lord Chief Justice and several lawyers were hardy enough to oppose this order, and brought it on in the court of king's bench. The house, highly irritated at this contempt of their order, sent a sergeant-at-arms for the judge to come before them; but that resolute defender of the laws bade him, with a voice of authority, "begone;" at which they sent a second message by their speaker, attended by as many members as espoused the measure. After the speaker had delivered his message, his lordship replied to him in the following remarkable words:—"Go back to your chair, Mr. Speaker, within this five minutes, or you may depend upon it, I will send you to Newgate. You speak of *your* authority; but I will tell you I sit here as an interpreter of the laws, and a distributor of justice, and were the whole house of commons in your belly, I would not stir one foot!" The speaker was prudent enough to retire, and the house were equally prudent in letting the affair drop.—*Journal of Law.*

From the Journal of Commerce.

A few weeks ago, one or two of the dry good merchants in Boston became alarmed for the honesty of their own and some of their neighbour's apprentices, from having ascertained that they were in the habit of riding out on Sundays, and frequenting the theatre, taverns, and other places of resort, at which they evidently expended more money than they had any honest means of acquiring. After some consulation it was agreed that a committee should investigate the moral character of all the apprentices in the neighbourhood. The disclosures produced by this investigation were appalling. One lad was convicted of having, at various times, abstracted goods from the store over that in which he was employed, to the amount of *three thousand dollars!* He had sold them to an old-clothes dealer, at about one-third the cost. Another, whose employer was agent for a bank in the country, from which he received bundles of bank notes from time to time, to be passed over to one of the Boston banks, had abstracted five, ten, and sometimes twenty dollars, at once, until an aggregate of from six to eight hundred dollars had been taken. The remittances of course fell short, but the fraud went undiscovered until this general investigation.

Between twenty and thirty boys were detected in peculating to a greater or less extent, and dismissed from their places, within the neighbourhood of Kilby street alone.

The London Humane Society for the recovery of persons in a state of suspended animation, lately held their anniversary. Since the foundation of the society in 1774, upwards of five thousand persons have been rescued from apparent death.

LITERARY AND SCIENTIFIC.

From the Cincinnati Christian Journal.

CLIMATE, GEOLOGY, &c. OF OHIO: BY CALEB ATWATER, OF CIRCLEVILLE.

Atmospheric Phenomenon.—Before a storm here, I have often noticed in an evening of the latter part of autumn, and sometimes in the winter, a phenomenon not recollected by me to have been seen on the east side of the Alleganies. Some one spot or spots near the horizon in a cloudy night appeared so lighted up, that the common people believed there was some great fire in the direction from which the light came. I have seen at once two or three of these luminous spots not far from each other; generally there is but one, and a storm, invariably proceeding from the same point near the horizon, succeeds in a few hours.

Diluvial Remains.—In the vicinity of the Ohio river, in the counties of Washington, Meigs, Gallia, and Lawrence, and on the waters of the Muskingum and Perry counties, I have carefully examined not a few of the small fossil trees, existing. Among them I noticed the following, viz:—Black oak, black walnut, sycamore or button wood, white birch, sugar maple, (acer saccharinum), the date tree or bread fruit tree, cocoanut bearing palm, the bamboo, the dog wood, and I have in my possession, the perfect impression of the cassia and the tea leaf! Of ferns I have beautiful impressions of the leaves; and of the bread fruit tree, flowers fully expanded fresh and entire, I have specimens so perfect, and so faithful to nature, as to dispel all doubts as to what they once were. The larger trees are found mostly in sandstone, although the bark of the date tree, much flattened, I ought to say perfectly so, is found in shale covering coal. The date is a large tree, not very tall, but having numerous and wide spreading branches.—Nine miles west of Zanesville, lying on the brink of Jonathan's creek, and near the road leading to Somersets, Lancaster, and Circleville, the body of a bread fruit tree, now turned to sandstone, may be seen. It is exactly such sandstone as that in which M. Brogniart found the tropical plants imbeded, in France, mentioned in a former number of this journal. It contains a considerable quantity of mica in its composition. The cassia was found in such sandstone, in the Zanesville canal. The bamboo is mostly impressed upon iron stone, at Zanesville; especially in the roots, and the trunk and leaves in micaceous sandstone. The iron stone is sometimes, apparently, made of bamboo leaves, the leaves of fern, and bamboo roots. It happens frequently, that the trunks of small trees and plants are flattened by pressure, and the bark of them partially turned into fossil coal. Thus the shale often contains a *bark*, now become fossil *coal*, and a stratum of shale in succession, alternately, for several inches in thickness.

The date of the bamboo, the cocoanut-bearing palm, the cassia, the tea plant, &c. are found at this day only in tropical regions, or in a climate where there is very little frost. At Zanesville, so severe is the winter at present, that the mercury sinks several degrees below zero.

The supposition that these tropical plants were transported northward by the ocean, unfortunately for such an opinion, is disproved by the fact, that some of these trees, or rather roots and a part of their trunks, stand upright, evidently on the spot where they grew, and others, with every root entire, lie to appearance exactly where they fell, when turned up by the roots. Again, if floated from tropical regions, how happens it that their flowers were uninjured? These show all their original beauty of form; they are fully expanded, and could not have been transported from any considerable distance. Scarcely a day could have intervened between the period when they were in full bloom, and that in which, by that catastrophe which long since overwhelmed our globe, they were "*embalmed*," in the spot where they are now found.

From the Hampshire Gazette.

ARTICLES ABRIDGED FROM SILLIMAN'S JOURNAL OF SCIENCE AND ARTS.

Lightning Rods.—They should be closely joined together. The point of the rod above should be gilt, or, as gold leaf is removed by the weather in a few years, it would be better to terminate the rods with solid silver points; plating is better still.—The rod should descend into the ground far enough to be always in contact with *moist earth;* in some places six or seven feet will be required. In some parts of Ohio and Kentucky the rods furnish no protection, and the failure is attributed to the dryness of the soil, in the summer, when the earth becomes perfectly dry for several feet below the surface. A lightning rod will protect a space in every direction from it, of twice its length above the building; and if it rises 15 feet above the roof, it will protect a space of 30 feet every way. The rod should be fastened by wooden, in preference to iron stays.—Paint made of lampblack is best suited to lightning rods.

Coal in Wyoming.—The coal region in the vicinity of Wilkesbarre, Pa. on the Susquehanna, and its tributary, the Lackawanna, is about forty miles in length and five in breadth. The valley through which these streams flow, is underlaid by coal beds, extending from the rivers, on each side, and ascending in a curve form the summits of the mountains which bound the valley; the inclination of the strata varies from four degrees to 15 or 20, and sometimes becomes nearly perpendicular. The coal beds are from one foot to 20 in thickness; few are wrought that are less than six feet. The strata of coal lie between strata of rocks, of clay, slate, and sandstone. The beds of coal pass under the rivers, and appear in the channels and sides of almost every stream from the mountains; they blacken the soil in numerous places, and many wells are sunk in them. It is supposed that the depth of the coal beds and their attendant rocks is at least one third of a mile. One excavation extends 35 rods into the mountain.

The inhabitants of the Wyoming valley give a decided preference to the coal, over wood and charcoal of their own forests.—The smiths uniformly employ it in their forges; and in kitchens it perfectly answers every culinary purpose, heating ovens excepted; a fire is kindled in a long capacious grate in the kitchen, and it never goes out, either in winter or in summer.

Vegetable Remains in Coal Fields.—In the mines of the Susquehanna and Lackawanna, vegetable impressions are found in slate and sandstone, and sometimes in the coal. They are very perfect, and there are many kinds;—ferns, bark of trees, occasionally entire limbs, broad leaves six or seven inches in diameter, rushes, flowers, &c. Did this mass of coal arise from vegetables? Professor Silliman thinks it difficult to answer in the negative. If the entire masses of coal had their origin in vegetables, how were the enormous quantities collected on the spot, to form such stupendous beds, ten, twenty and thirty feet in thickness, and repeated again and again?

Petrifaction.—Near Chittenango, N. Y. is a trunk of a tree twelve or fifteen feet in length, changed into limestone. There are other trunks of trees near the base of a hill, which are as hard as the rock of the hill on the out side, while the inside is unchanged. The process of petrifaction is now going on in many vegetables; springs charged with carbonate of lime issue from the hill, and the wood, leaves, moss, &c. which come in contact with the water, are gradually turned to stone; the wood, leaves, &c. decay, and the place of vegetable matter is supplied by limestone. On the sides of the hill, moss may be found in all the states from the hard stone to the green plant.

Meteorite in Georgia.—The meteoric stone which fell in Georgia, in May, 1829, weighed 36 pounds. The first thing noticed was a report like that of a cannon, next a whizzing noise, then something descending to the ground, and the noise produced by the fall. Those who saw where it fell ran to the spot, found a hole in the ground two feet deep, and perceived a sulphureous smell. On breaking the stone, it exhibited a metallic substance, resembling silver. The colour of the interior is light ash grey, sprinkled with thousands of brilliant points of metallic iron. Parts of it are half vitrified, resembling imperfect glass.

Boring for Salt Water.—The people of Ohio, &c. have ascertained by repeated experiments, that the best place to bore for salt water is on the brow of a hill. A more copious fountain is found by boring at the brow of a hill, though there may be no appearance of salt for miles around, than can be found by boring the same depth back of the hill on the plain. Strong salt water is generally found at a depth of from 170 to 800 feet, by boring on the hills; it gushes forth spontaneously, in some wells, from six to ten feet, without being exhausted. There are many salt wells on the Muskingum river, near Zanesville, and the salt sells at 50 cents per bushel.

Indigo.—William Partridge, Esq. estimates that two millions of pounds of indigo are used in this country annually, only one tenth of which is made in the United States. The average wholesale price of imported indigo is about $1.15; of that made in this country, only 50 cents. The best of Bengal indigo is worth $1.80, or more. Mr. P. thinks that the southern planters might raise enough to supply the United States, of a quality equal to the imported, and he gives directions as to the time of cutting the plant, the fermentation, extracting the colour, &c. Great loss is now sustained by the planters, from the ignorance of cultivators.

Plumbago.—This mineral, called black lead, is obtained in great quantities in Sturbridge, Mass. Forty tons were taken from the mine last year. It is manufactured into melting pots, crucibles, pencils, &c.

Potatoe Cheese.—In some parts of Germany a kind of cheese is made of potatoes, which is much sought after. The following is the recipe:—

"Select good white potatoes, boil them, and when cold, peel and reduce them to a pulp with a rasp or mortar; to five pounds of this pulp, which must be very uniform and homogeneous, add a pint of sour milk and the requisite portion of salt; knead the whole well, cover it, and let it remain three or four days according to the season; then knead it afresh, and place the cheese in small baskets, when they will part with their superfluous moisture; dry them in the shade, and place them in layers in large pots or kegs, where they may remain a fortnight. The older they are, the finer they become. This cheese has the advantage of never engendering worms, and of being preserved fresh for many years, provided it is kept in a dry place, and in well closed vessels."

NEW BOOKS.

HASTINGS & TRACY, at their new Stand, No. 94, Genesee street, have just received an extensive assortment of Theological, Medical, Classical, Miscellaneous, and School Books; among which are the following:—

Cruden's Concordance, a new edition, Jahn's History of the Hebrew Commonwealth, Jahn's Archæology, Stuart's Hebrew Grammar, Gibbs' Hebrew Lexicon, Hebrew Bibles, (with points), Stuart's Hebrew Chrestomathy, Wilson's Lectures on the Evidences of Christianity, Elements of Biblical Theology, Stuart's Commentary on the Hebrews, Lowth's Lectures on Hebrew Poetry, Payne's Elements of Mental & Moral Science, Robinson's Greek Lexicon, Payson's Sermons, Gaston's Collections, Witherspoon on Justification, Montgomery's Universal Prayer, Memoirs of the Life of Summerfield, new ed. Marsh's Epitome of Ecclesiastical History, Memoir of Dr. Payson, Dick's Philosophy of Religion, Do. Christian Philopher, Assistant to Family Religion, Wood on Inspiration, James' Christian Charity Explained, Drew on the Soul, Memoirs of Mrs. Huntington, Do. of Mrs. Judson, Porteus' Lectures, Life of Rev. Philip Henry, father of the author of the Commentaries, Life of Brown, James' Family Monitor, Memoir of Rev. S. J. Mills, new edition, Do. of Rev. Pliny Fisk, Fairchild Family, Fanny Woodbury, Mann's Epitome of the Evidences of Christianity, Christian Pattern, Pollok's Course of Time, (a variety), Pond's Sermon on the Divinity of Christ, Omnipresence of the Deity, a poem, by Rob't Montgomery, Natural History of Enthusiasm, Faber's Difficulties of Infidelity, Humphrey on the Sabbath, Henry's & Scott's Bibles, Family, Polyglot, Common and Pocket Bibles, a great variety.

Dewee's Works, Cooper's Surgery, Bell's Anatomy, Hooper's Dictionary, new ed. in 1 & 2 vols. Good's Study of Medicine, Eclectic Dispensatory, Webster's Chemistry, Do. abridged, United States Pharmacopia.

Dwight's Travels in the north of Germany, Flint's Travels & Residence in Mississippi, Irving's Life of Columbus, (abg'd), Heber's Travels in India, Do. Poems, Records of Women and other Poems, by Mrs. Hemans, Memoir of Emmet, by C. G. Haines, The Family Library, comprising the History of the Jews and the Life of Napoleon, Crabb's Synonymes, new ed. Moore's Life of Byron, Northern Traveller, for 1830.

Babcock's Arithmetic, Mrs. Lincoln's Familiar Lectures on Botany, Child's Botany, Jameison's Rhetoric, Hassler's Geometry, Whelpley's Compend, Hale's History of the United States.

Also, An extensive and beautiful variety of CHILDREN'S BOOKS; and a good assortment of English and American STATIONARY; all of which will be sold on as reasonable terms as they can be procured elsewhere. *Utica, June 8, 1830.*

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, aciditie-, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.
UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.
UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.
July 28, 1829. 30

HITCHCOCK'S NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headach, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known. From the numerous recommendations of the present work we select the following:—

By the editors of the Journal of Education—"This work is well calculated to answer the purpose for which it is written, viz. to teach the first steps of geography. Such a work is much wanted, there being no one either expressly designed for, or suited to this end. There are several valuable works for more advanced scholars, but none that is calculated to help the child easily and agreeably over the somewhat difficult grounds, which lie between the primary reading lessons and this popular and useful portion of juvenile study. The neatness and clearness of the maps, the abundant and illustrative cuts, and the free and colloquial style of Mr. Parley, together with the attractive qualities of the white paper and large print, are calculated to make the book a favourite with pupils, and we trust with their teachers. It appears to us, that schools which have the use of a book like this, must profit by it in the more rapid and thorough progress of its pupils; and as we esteem every thing that promises advantage to youth of importance, we commend this book to them, who, with ourselves, are interested in the cause of education.

By Rev. Mr. Whittelsey, principal of the Utica Seminary for Young Ladies:—"This is an admirable little book. While it happily conveys instruction, it also provides rational amusement, to the youthful mind. The youngest child that can read will not fail to be instructed by this work; and it may justly be placed among the most useful publications designed to facilitate the education of children. It is worthy of a place in every nursery, and in every primary school."

By the editor of the Albany Argus—"We seize the occasion which the issuing of the second edition of this little book affords us, to say that it is one of the most instructive & amusing, as it is also one of the most popular, of the modern works of juvenile knowledge. It gives, in the happiest manner, to a work designed chiefly for the use of schools, the attractive qualities of books of amusement. Like all the productions of this sort, from the gifted author, it is peculiarly adapted, in the language and illustrations, to the capacities and the instruction of children."

By the editors of the Albany Daily Advertiser:—"It seems to us to be one of the best elementary books ever written, and calculated most eminently to advance youth in the knowledge of geography. It contains nine maps, together with seventy-five engravings, representing the costume, customs, &c. of different nations, and views of noted public buildings. The questions and descriptions cannot but interest children; and being interested, they must learn." *Utica, June 15, 1830.*

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner to the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barn, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale, and also at the druggist stores of HITCHCOCK & SWAIM, J. & W. WILLIAMS, WARNER & HARVEY, and E. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives his great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; to *counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public and gives them the most solemn assurance that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & HARVEY, sole agents for Utica.
Utica, February, 1830. 51

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.
Utica, July 28, 1829. 30

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1830. L. HOLBROOK.

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1825, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty-seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Deniel Freeman. Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A.M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant. Dated May 19, 1830.
E. ALLEN, *Att'y.* ASA WILLARD, *Assignee.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.